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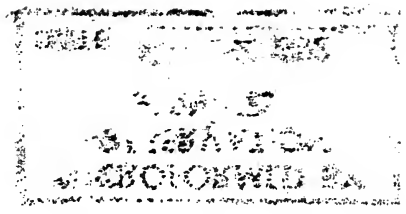

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A PRACTICAL GRAMMAR

OF THE

ANTIENT GAELIC,

OR

Language of the Isle of Man,

USUALLY CALLED

MANKS.

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BY THE REV. JOHN KELLY, LL.D.,
VICAR OF ARDLEIGH, AND RECTOR OF COPFORD,
IN THE COUNTY OF ESSEX.

EDITED, TOGETHER

WITH AN INTRODUCTION, LIFE OF DR. KELLY, AND NOTES,

BY THE

REV. WILLIAM GILL,
VICAR OF MALEW.

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EDITOR'S INTRODUCTION.

THE Manx Grammar, like the language itself, was fast hastening to decay. The original and only edition had become extremely scarce; insomuch that a copy could with difficulty be found from which to re-edit the work. At this crisis The Manx Society opportunely intervened for its preservation. The Society was formed in 1858, "for the publication of National Documents of the Isle of Man." Among the first works to which it turned its attention was Dr. Kelly's Manx Grammar, which it deemed deserving of a place among its early publications. In the restoration of this book, the Society acknowledges its obligations to a lady, a warm friend of the Island and a relative of the deceased author, for the generous donation of half the cost of the impression.

Besides the Grammar, Dr. Kelly had prepared two works of great labour, and, in a philological point of view, great value,—a Manx and English Dictionary, and a Triglot Dictionary of Manx, Gaelic, and Irish, based upon English. These works are still lying in manuscript, but complete, and ready for the press.

The Society considers the publication of these too heavy an undertaking for its present funds; but it is not without hope that it may at some future, perhaps not distant, time be able to aid in giving them to the world, and that the present publication may open the way to such a result.

This reprint of the Grammar is an accurate transcript of the original work, with corrections only of errors of the press and of some obvious inaccuracies of the pen. The old plan of making an *English* Grammar was to reduce the structure of the language to a rigid conformity to Latin and Greek, in the number and names of cases, and of moods and tenses. In Manx the same thing was thought imperative. The modern rule is, to have just as many cases, and as many moods and tenses, as there are actual variations of the words, without the admission of prepositions or of auxiliary verbs. To this rule the laws of grammar seem to require the Manx, as well as the English, to be conformed. As, however, the adoption of such a principle in the present instance would involve the rearrangement, to a considerable extent, of the Grammar, it is thought advisable not to attempt the change, but to give the work in its original integrity. Dr. Kelly's Grammar thus presented, especially viewed as an original production, unaided by any pre-existent grammar, cannot fail to strike the intelligent reader as reflecting the highest credit on the author's industry and ingenuity.

The object of this reprint is not to uphold the Manx as a spoken language,—that were a hopeless attempt, were the end ever so desirable; but to afford some assistance to the student of this interesting branch of the ancient Celtic, and to obtain for it, when its lifetime is gone by, a place among the records of the

dead languages of Europe. The decline of the spoken Manx, within the memory of the present generation, has been marked. The language is no longer heard in our courts of law, either from the bench or the bar, and seldom from the witness-box. The courts are indeed still fenced in Manx, according to ancient traditionary form; and the Island laws are still promulgated in that language on the Tynwald Mount, where the last lingering accents of the Gaelic in Man—once the language of Europe, the universal language of the British Isles—will probably be heard. In our churches the language was used by many of the present generation of clergy three Sundays in the month. It was afterwards restricted to every other Sunday; and is now entirely discontinued in most of the churches. In the schools throughout the Island the Manx has ceased to be taught; and the introduction of the Government system of education has done much to displace the language. It is rarely now heard in conversation, except among the peasantry. It is a doomed language,—an iceberg floating into southern latitudes.

Let it not, however, be thought that its end is immediate. Among the peasantry it still retains a strong hold. It is the language of their affections and their choice,—the language to which they habitually resort in their communications with each other. And no wonder; for it is the language which they find most congenial to their habits of thought and feeling. In English, even where they have a fair knowledge of the tongue, they speak with hesitation and under restraint. In Manx they are fluent, and at ease. There is little probability, therefore, of their soon forgetting their *chengey-ny-mayrey* (mother-tongue).

A language thus dear to the peasantry from its innate adap-

tation to their use, possesses at the same time no small recommendations to the attention of the philologist and antiquary, and especially of those whose office it is to instruct the people in morals and religion. A few of its distinctive qualities may be here noticed.

The language is peculiarly forcible and expressive, as far as the range of its vocabulary extends. For the purposes of devotion it is especially adapted.* There is a solemnity and simplicity in the Manx Liturgy of which the intelligent worshipper cannot but feel conscious. In the Manx Scriptures the idiom of the language seems to bear a strong affinity to that of the originals, especially of the Old Testament.

The poetical capabilities of the language are beautifully exhibited in many of the effusions of the native muse. The following fugitive production of the pen of a late native clergyman (the Rev. T. Stephen), which appeared many years ago in an Island newspaper, and is now (at the time of writing this Introduction) probably lost to every person but the Editor, will bear comparison, for pathos and idiomatic beauty, with any passage that can be produced from English poetry :—

"As cre ta gloyr, agh aalid ennym vie,—
Ennym ! ta myr y ghall ta sheidey shaghey ?
Shoh moylley'n pobble, my she moylley shen.
Son cre ta'n pobble, agh yurnaag anreaghit,—
Earroo neuchinjagh, ta son jannoo mooar
Jeh nheeghyn eddrym nagh vel toilchin scansh,
As coontey cadjin reddyn ta feeu arrym ?
Ta'd moylley as ta'd ooashlagh shen nagh nhione daue ;
As shen ta'd gloyragh jiu, ta'd jiooldey mairagh;

* An eminent Scotch nobleman is said to have expressed himself thus: — "If I wish to speak on philosophy, I employ the Greek language. If I utter commands, the Latin is best to express them. If I make love, I speak in French. But if I address my Maker, I have recourse to the Gaelic."

Cha 'soc eer quoi, agh eer myr tad'yr leeidit ;
Fer er fer elley geiyrt, myr guoiee trooid doarlish.
As cre'n cooilleen t'ayns soiagh vooar nyn lheid ?
Dy veaghey er nyn ennal,—goo yn sleih !
Marvanee lheaystagh, myr y gheay neuhiggyr !
Quoi echey ta resoon veagh blakey lurgh oc ?
Lioroo dy ve lheamysit te moylley."

Literal translation :—

" And what is glory, but the radiance of a name,—
A name ! which, as a vapour, blows unheeded by ?
This is the people's praise, if praise it be.
For what is the people ? An entangled skein,—
A fickle mob, who greatly prize
Things vain and worthless ;
While they contemn what merits veneration,
They praise and they esteem the things they know not.
And whom they praise to-day, they blame to-morrow ;
They know not whom, but just as they are led ;
One following another, as geese through a gap.
And what advantage is in the esteem of such ?
To live upon their breath,—the people's praise !
Poor wavering mortals, as the wind inconstant !
Their blame is commendation."

The language abounds in strong figurative expressions. Of this the lines above quoted afford an illustration. The following are additional examples :—

Cassan - ny - greiney.
The footpath of the sun (the zodiac).

Goll twoaie.
The going north (the rainbow, which always appears in or towards the north).

Feallagh ny firrinys.
The people of the truth (the perfect).

Cre-erbee t'eh dy yannoo, te cheet lesh.
Whatsoever he doeth, it comes with him (prospers).

Ny cur dty aigney lhieu.
Not give thy mind with them (consent not).

Shass er dty chione hene.
Stand on thy head own (rely on your own understanding).

Buitchoorys er hene.
Slaughtering on him - self (on his own account).

Goll sheese ny lhargagh.
Going down the declivity (failing).

S'mie lhiam shen dy-jarroo.
Very good to me is that indeed (very pleasing to me).

Shooyl ny thieyn.
Going on the houses (begging).

Ta'n ushtey cloie.
The water is playing (boiling).

Bock Yuan fannee.
The horse of John the flayer (one Juan, who flayed his horse, and took to his stick—walking stick).

Craue - beg - 'sy - chleeau.
A bone little in the breast (remorse).

Lhiam - lhiat.
With me, with thee (an inconstant person).

Chengey lhiam, chengey lhiat.
Tongue with me, tongue with thee (blowing hot and cold).

In proverbial lore the Manx language has its traditionary stores. The figures which give point and beauty to its proverbs are, as in all primitive languages, taken from nature. The following will serve as specimens of its popular sayings :—

Keeayl chionnit yn cheeayl share,
Wit bought is the wit best,

Mannagh vel ee kionnit ro gheyr.
If it be not bought too dear.

Ta cree dooie ny share na kione croutagh.
Is a heart kindly better than a head crafty.

Tra ta un dooinney boght cooney lesh dooinney boght elley, ta Jee hene garaghtee.
When one man poor helps man poor another, God himself laughs (for delight).

Tra hig yn laa hig yn coyrle lesh.
When come the day will come its counsel with it.

Clagh ny killagh ayns kione dty hie vooar.
A church stone be in the head of thy house great (thy punishment be that of the man who commits sacrilege).

Ta'n aghaue veg shuyr da'n aghaue vooar.
Is the hemlock little sister to the hemlock big (a small sin is akin to a great one).

Laik lhiat ve marish y chioltane; agh ta'n eamagh ayd eamagh
Thou wouldest fain be numbered with the flock; but is bleat thy the bleat
ny goair.
of the goat.

Ta ynsagh coamrey stoamey yn dooinney berchagh; as te berchys yn
Is learning the attire comely of the man rich ; and it is the riches of the
dooinney bogh.
man poor.

Cronk ghlass foddey voym; loam loam tra roshym eh.
The hill green far away ; bare bare when I reach it. ("Distance lends enchantment to the view."—CAMPBELL'S *Pleasures of Hope.*)

Myr s'doo yn feeagh yiow eh sheshey.
However black the raven, will find he a mate.

Eshin nagh gow rish briw erbee, t'eh deyrey eh hene.
He who will not take with (not allow) judge any, he does condemn him- self.

Caghlaa obbyr aaish.
Change of work is rest.

Easht lesh dagh cleaysh, eisht jean briwyns.
Listen with each ear, then do judgment.

Yn loam leigh loam aggair.
Summum jus summa injuria.

Shegin goaill ny eairkyn marish y cheh.
You must take the horns with the hide. (Job ii. 10.)

In the study of the language, the antiquary will find scope for the exercise of his ingenuity in tracing the origin and signification of many of the proper nouns and peculiar expressions. To suggest a few hints in this direction:—

Gaelic, Gailck, Gaelgagh, evidently indicate the affinity of the language and the race to the old Celtic, or Keltic. "The Galic," says Mr. Shaw, in his Galic Dictionary, "is the language of Japhet, spoken before the Deluge, and probably the speech of Paradise."

Bretnee, or *Brethnee,* the Welsh, the old British ; from *breck, brith,* spotted (Latin, the Picts).

Sasonee, or *Saxonee,* the English, the Anglo-Saxons.

Albin, Nolbin, Albinee, Alpinee, the Scotch (Albania).

Erinee, the Irish.

Frangee, the French, Franks.

Keeil, a church ; probably from *keyll,* a grove ; the Druids' grove being turned into a Christian church.

Laa-Boayldyn or *Baaltine,* May-day, when the inhabitants burn fires on the mountains ; the day of Baal's fire, or of the sun,—from *chenan,* the sun, or *chen* or *teinne* (Scotch), the fire of the sun, which our ancestors worshipped as the medium of adoration of the Supreme Being. (See Kelly's Dictionary, *Baaltine.*)

Druï, a charmer, a druid. Hence, δρυς, an oak.

Druiaghtagh, an enchanter. (Jer. xxvii. 9.)

Cloagey-druiagh, a druidical cloak, supposed to confer on the person wearing it the power of healing, prophesying, and becoming invisible.

Malew, the name of a parish in Man ; from *Moyl-Loup*, or *Moylley-Lupus*, in honour of Lupus,—the church being dedicated to St. Lupus.

Ballakeeil-Woirrey, the estate of Mary's Church.

S'nioal, the name of the highest mountain in Man. (Cornish, *niull*, a cloud ; Scotch, *neull*, a cloud.)

Padjer, prayer. (Latin, *pater*, Italian, *padre*, Cornish, *padar*, the Lord's Prayer —a going to the Father.)

Agglish, the church. (Greek, εκκλησια.)

Saggyrt, a priest. (Latin, *sacerdos*.)

Corp as annym, body and soul. (Latin, *corpus et animus*.)

Oirr ny marrey, the sea-coast. (Latin, *ora maris*.)

Airh as argid, gold and silver. (Latin, *aurum et argentum*.)

Ennym, a name. (Greek, *ονομα*.)

Paitchey, a child. (Greek, *παις*.)

Keayrd, a trade. (Greek, *κερδος*, gain.)

Meshtey, drunk. (Greek, *μεστος*, full.)

Booa, a cow. (Greek, *βοαω*, to bellow.)

Fer, a man. (Lat. *vir*.)

Colmane, a drove. (Lat. *columba*.)

Arroo, corn. (Lat. *aro*, to plough.)

Sollys, light. (Lat. *sol*, the sun.)

Peccagh, a person. (Lat. *peccator*, a sinner.)

Phadeyr, a prophet. (Gr. *φαώ*, to speak.)

Dooys, give me. (Gr. *δοσις*, a giving.)

The habits of the people may be traced in many of the terms and peculiar expressions of their tongue :—

Staa, a band of three men making a hedge together—two of them cutting the sod, and one lifting.

Fer feayree, one above the number wanted at work, to cool while the others are working.

Oie mooie as oie elley sthie.
A night out and night another in,

Olk son cabbil agh son kirree mie.
Bad for horses but for sheep good.

Oashyryn-voynnee, stockings without soles, strapped under the foot, used without shoes.

Cooillee, the withdrawing-room ; from *cooill*, a corner, as being but a corner of the great house (*yn thie mooar*) to which it is joined.

Carrane, a raw-hide sandal.

Chiollagh, the floor-hearth on which the turf or log was burned.

As in Scotland and Ireland, so in the Isle of Man, the patronymic is in common use:—

Mannanan - mac - y Lheirr.
Mannanan, the son of Lheirr (an ancient necromancer).

Dick Quayll Vessey.
Dick, the son of Quayle the son of Bess (which Bess was no doubt a notable in her day, as Dick is in his).

Men are also designated from their domain:—

Veih-hen, to Ballacharnane Wooar cheet.
See, Ballacarnane the Great comes.

Or from their degree of society:—

Ta'n Donaghey ny ghooinney ooasle
The Donaghey is a man honourable.

Or from some quality pertaining to them:—

Illiam Dhone, Swarthy William.
Juan Gorrym, Purple John.

Among the idiomatic forms which render the language deserving of attention may be enumerated the following:—

The article has a plural number:

Yn lioar. Ny lioaryn
The book. The books.

The adjective follows the noun (its natural and proper place), except *drogh*, evil, and *shenn*, old, which go before the noun:

Yn dooinney mie. Ben aalin.
The man good. A woman fair.

The adjective has a plural form:

Red beg. Reddyn beggey.
A thing little. Things little.

Magher glass. Magheryn glassey.
A field green. Fields green.

Nouns have an emphatic form:

Dty obbyr hene. Dty obbyrs hene.
Thy work own. Thy work (emphatic) own.

Pronouns have an emphatic form:

Mee,	*mish*	*Oo,*	*uss.*	*Eh,*	*eshyn.*	*Ee,*	*ish.*
I,	I (emphatic).	Thou,	thou.	He.	he.	She.	she.

Gow rish. Acknowledge him. *Gow rishyn.* Acknowledge him (emphatic).

Pronouns are compounded with prepositions:

Orrym; ort; lhiam; lhiat; lesh; echey; huggey; huggeysyn.
Upon me; upon thee; with me; with thee; with him; at him; to him; to him (emph.)

The initial letters of a word adapt themselves to the final letters of the preceding word, for euphony:

Bea veayn (not *bea beayn*). Life long.
Dty hie (not *dty thie*). Thy house.
Billy dy vea (not *bea*). Tree of life.
Aym pene (not *hene*). At my self.

Nouns have a dual number when the numeral *daa* is used:

Un hooil.	*Daa hooil.*	*Tree sooillyn.*
One eye.	Two eyes.	Three eyes.

The spelling of the Manx tongue had remained unsettled till 1772, when the Manx Bible was first printed. That translation has been since recognised as the standard of orthography. "The Celtic language," observes the writer of an anonymous manuscript among Dr. Kelly's papers, "everywhere losing ground, had degenerated in Man in a ratio proportionate to its narrow territory, and the increased intercourse of its inhabitants with Britain. In the Manx dialect many terms were lost, many Anglicisms adopted, many corruptions introduced. The translators had now an opportunity to apply the remedy. By due attention to the orthography and structure of the language, the connexion between roots and compounds might have been preserved, and its original energy and purity restored. But the translators did not consult the structure of the language. By

adjusting the orthography to pronunciation, roots are wholly lost. . . . It must, however, be allowed, agreeably to the argument of a learned friend of mine, who was one of the committee of correction and publication, that had not the words been written as they are pronounced, the body of the people must have continued uninstructed. The Irish orthography would have presented insurmountable difficulties; it would have been to the multitude an unknown tongue."

The translators, therefore, adopted the wise alternative. They regarded the utility of their work rather than the elucidation of the language; and accordingly took the spoken sound as their rule of orthography.*

Upon a review of these notices of the language, it is presumed the reader who is capable of appreciating its qualities will be disposed to concur in the following eulogy upon the language, which is quoted from the introduction to the Manx Dictionary, by the late Archibald Cregeen, a native Manxman of great sagacity and judgment:—

"In concluding my observations and remarks, I cannot but admire the construction, texture, and beauty of the Manks language, and how the words initially change their cases, moods, tenses, degrees, &c. It appears like a piece of exquisite network, interwoven together in a masterly manner, and framed by the hand of a most skilful workman, equal to the composition of the most learned, and not the production of chance.

* There is one marked peculiarity which distinguishes the grammar of the Manx from that of other dialects of the Celtic language. The orthography or spelling of the Irish and the Scottish Gaelic is constructed on the principle of preserving the derivation of the words; and therefore the spelling often differs from the pronunciation. The Manx spelling, on the other hand, is based on phonography. The words are written as they are pronounced. The etymology of the words is often obscured and hidden by this system of spelling; but the spoken sound is preserved. Consequently, the Manx orthography will hand down to posterity the sounds of the spoken language better than the Irish and Scottish modes of spelling. The orthography of these dialects will preserve the etymology; while that of the Manx will hand down to future generations the phonography of a Celtic dialect.—Rev. W. Mackenzie.

The depth of meaning that abounds in many of the words must be conspicuous to every person versed in the language."

At the risk of exceeding the reasonable bounds of an Introduction, the Editor ventures here to introduce some notices of Manx literature and of the Manx people, which he is glad to be able to quote from a living authority of note. The author of *The Bible in Spain*, &c., in his advertisement of a book proposed to be published by him under the title of *Bayr Jiargey*, containing the narrative of his wanderings in the Isle of Man, in quest of Manx literature, thus writes :—

"The Manx have a literature,—a native vernacular Gaelic literature. This fact has been frequently denied, but it is now established beyond the possibility of doubt. Some time ago a gentleman went to Man with the express purpose of discovering whether the Manx had a literature or not. He possessed a slight knowledge of Manx, and was tolerably well acquainted with the Irish and Scotch Gaelic. The Manx tongue, it will be necessary to observe, is called Gailk, and is closely connected with the vernacular speech of the Highlands; and also with that of Ireland,—bearing a closer resemblance to the former than the latter. It has, however, certain peculiarities; amongst others, it has a dual number. The gentleman in question visited every part of the island on foot, and was a great deal amongst the peasantry of the mountain districts, whose confidence he contrived to win. He was not slow in discovering that they possessed a literature of their own, entirely manuscript. This literature consists of ballads on sacred subjects, which are called *carvals*, a corruption of the English word *carol*. It was formerly the custom in the Isle of Man for young people who thought themselves endowed with the poetic gift to compose carols some time before Christmas, and to recite them in the parish churches. Those pieces which were approved of by the clergy were subsequently chanted by their authors through their immediate neighbourhoods, both before and after the holy festival. Many of these songs have been handed down by writing to the present time. Some of them possess considerable merit, and a printed collection of them would be a curious addition to the literature of Europe. . . The carvals are preserved in uncouth-looking, smoke-stained volumes, in low farm-houses and cottages situated in mountain gills and glens. They constitute the genuine literature of Ellan Vannin. . . . Of the carval books the gentleman procured two, though not without considerable difficulty, the peasantry not being at all willing in general to part with their volumes. He says that in the whole world there is not a more honest, more kindly race than the genuine Manx. Towards strangers they exercise unbounded hospitality, without the slightest idea of receiving any compensation. . . . It seems that the Manx language is falling fast into disuse; and it is probable that within sixty years it will have ceased to exist as a spoken language. . . . The Manx may occasionally prove of great use to the antiquary and philologist; some knowledge of it is indispensable for understanding some of the inscriptions on the runic stones."

In a letter from this author, the Editor is favoured with the following remarks, which deserve to be appended to the foregoing extracts :—

"The carvals are all in manuscript. There is, however, a small, but not uninteresting, poetic Manx literature existing in print, though not easily procurable. First of all, there is the grand historic ballad, in which the fortunes of the various races and families, which have at different times held the island, are narrated. Then there is the noble ballad concerning the death of Brown William, and the vengeance inflicted by God on his murderers and their progeny. Then there is the ballad of *Molley Charane*, the miser, a humorous and satirical piece of great poignancy; and the one of a similar character, and very little inferior to it in any respect, called *Kirree fo Sniaghtey; or, the Sheep beneath the Snow.* These four are the most remarkable compositions in the printed vernacular literature of Man: though there are other pieces of considerable merit,—for example, a little piece commencing with "Ushag beg ruy," and two or three elegies on drowned seamen. Besides original, the Manx language contains translated poetry. There is the *Phargys Caillit* of a rector of Marown, who flourished about the commencement of the present century; which is, however, not a translation of the whole of *Paradise Lost*, as the name would seem to imply, but consists of translations of particular parts of *Paradise Lost* into Manx rhyme, neatly and smoothly done, but with very little vigour, and not much fidelity. Then there is the *Lioar dy Hymnyn*, or Book of Hymns, from Wesley, Watts, and others, by George Killey, of Kirk Onchan; which is done in a manner which shews that the poor Methodist, who, singular enough, was *parish clerk*, possessed powers of versification of the very highest order."

The only other topic to which the Editor would now advert is the learning of the language. Though he is not prepared to recommend the study of Manx to the general reader, on account of the merits of the language, or for the stores of literature which it contains; he would yet strongly impress upon those whose sphere of duty lies, or is to lie, among the peasantry, the importance of possessing a knowledge of the tongue with which the country people are most conversant. The younger clergy and candidates for the ministry, especially, should feel it imperative upon them to possess this qualification for intercourse with the people. If a knowledge of the language is no longer necessary for the ministrations of the Church, it is very important for the efficient discharge of the work of pastoral visitation.

Much time is spent in learning two or three of the dead languages; why may not some pains be taken to master a living language, the knowledge of which would open to the minister a more easy access to the understandings of many of his flock, and recommend him to the hearts of all? Bishop Bedell learned the Irish language when upwards of sixty years of age, "in order," says his biographer, "that he might personally carry forward the good work of conversion" among his people; "and although he did not converse in that tongue, he was able to read, write, and translate it. The first Irish grammar that ever was composed was written by him." Bishop Hildesley also is related to have been "very fond of the language of the Island over which he presided; and not only used to read part of the service, but always dismissed the congregation with the Blessing in Manks. He frequently expressed a wish to be assisted in learning it, 'and this,' says Dr. Kelly, 'was my primary inducement for drawing up a Manks Grammar, and for composing a Dictionary also of that tongue, for the use of his Lordship and others;' which was in a great degree of forwardness at the time of his death." Bishop Short, in later days, though decidedly opposed to the continuance of the language, yet was so convinced of the importance of an acquaintance with it, for present purposes, that he instituted prizes at King William's College for proficiency in Manx.

In learning the language, the Editor would by no means recommend an application to the Grammar in the first instance. That would be found a perplexing and disheartening process. Let the student rather betake himself to some living Manx-speaking native, if he is fortunate enough to have such an advan-

tage within reach, and learn the rudiments of the language, as a child learns its first vocables, from the living voice. Let him also, with the same assistance, read the Manx Bible side by side with the English, or one of Bishop Wilson's books,—as, *e.g.*, his *Principles and Duties of Christianity*, with Manx and English in parallel columns; and when he has acquired some knowledge in this way, then he will find the benefit of the Grammar in reducing what may have appeared to him arbitrary changes of words to method and order.

WILLIAM GILL,

October, 1859. Vicar of Malew.

LIFE OF DR. KELLY.

IT is to be lamented that, in common with many other men who have raised themselves to distinction by their works, but little is known of the personal history of Dr. Kelly. This volume, however, would be very incomplete if it did not contain some biographical notice of the learned author. The following brief account of him is drawn up from such materials as are extant, collected with much zeal and industry by Paul Bridson, Esq., of Douglas, a member of the Council, and Honorary Secretary of The Manx Society.

John Kelly, the author of the Manx Grammar, was the son of William Kelly, wine-cooper, and Alice Kewley, his wife. He was born at Algare, or, as he himself writes it, Aal-caer, in Baldwin, in the parish of Braddan, Isle of Man, in 1750. After receiving the first rudiments of his education in the Douglas Grammar School, under the Rev. Philip Moore, chaplain and schoolmaster, of Douglas, and afterwards rector of Kirk Bride, he entered St. John's College, Cambridge. He took Holy Orders in the year 1776. His first ministerial appointment was to the charge of the Scotch Episcopal Church in the town of Ayr,

which he held for three years. In 1779 he engaged as tutor to the Marquis of Huntley, last Duke of Gordon. At that time the Duke of Gordon had been stationed at Ayr with his regiment (Aberdeenshire Fencibles), and had in this way become acquainted with Mr. Kelly. In 1791 Mr. Kelly was appointed vicar of Ardleigh, near Colchester. He proceeded LL.D. at Cambridge in 1799; and became rector of Copford, not far from Ardleigh, in 1800.

Dr. Kelly is best known as the author of the Manks Grammar, and the reviser of the Manx translation of the Scriptures. He also published the life of his wife's grandfather, John Dollond, F.R.S., the inventor of the achromatic telescope; and two sermons preached on public occasions, one of which is printed herewith as a specimen of his pulpit powers, and of the liberal and enlightened views which led him to labour so earnestly for the improvement of his native country and its literature.

While yet a student at the Douglas Grammar School, the aptitude which he displayed for learning, and his knowledge of the vernacular language of the Isle of Man, marked him out for important service in furthering the translation of the Holy Scriptures into Manx, a work in which his worthy preceptor had so large a share. It would appear that at the age of sixteen he entered on the arduous task of revision assigned to him; and for the space of eight years was incessantly employed in that undertaking. He transcribed the whole version, from Genesis to Revelation, superintended the impression, and corrected the proof-sheets, as well as examined and corrected subsequent editions of the New Testament. In an autograph letter of the Rev. P. Moore's to the Christian Knowledge Society, in May,

1772, in the editor's possession, the following mention is made of Mr. Kelly, in connection with an account of the work:—"I have, by the blessing of God, finished the revisions of the last tome of our Manx Bible. I say revisions, because it has had two, *literatim et verbatim*, with all the severity and attention of a critical reviewer: first, the several portions as translated by our clergy; next, the fair copy for the press, collating and comparing every sentence with all possible care and fidelity. Since the death of my learned friend and fellow-labourer, the Rev. Mr. Curphy, the whole of this second volume has devolved on myself, with the assistance of a very ingenious young man, my amanuensis, trained up to the work, and now ready to embark for Whitehaven with his fair transcript of the second tome, to attend the printing and correct the press."

In Butler's *Memoirs of Bishop Hildesley* (page 231) we have the following record:—"In October, 1772, not many weeks previous to Bishop Hildesley's decease, the Society (for Promoting Christian Knowledge) read a letter from his lordship, expressing the hope that some handsome gratuity might be thought of for Mr. John Kelly, a young gentleman, native of the Isle of Man, 'who has been,' says the good prelate, 'a most assiduous and useful assistant to Mr. Moore, in *transcribing fair the whole translation of the Manks Bible* for the press; of which he had been likewise a most indefatigable corrector, and for which he has hitherto received no emolument.' His lordship further hoped that the Society would the rather consider Mr. Kelly in an especial manner, as Mr. Moore had generously declined to accept anything for his pains. The Society, upon this, very much to their honour, referred the business entirely to his lord-

ship, only requesting him to make Mr. Kelly a suitable acknowledgment, and rather to exceed than fall short of a due liberality."

Out of this work of revision the Manx Grammar took its rise, as appears by the following note in Dr. Kelly's handwriting, in a rough draught of the Grammar :—"N.B. I began to correct, revise, and transcribe the translation of the Manks Bible in June, 1766; and at that time began to collect and form the rules of this Grammar for my assistance, having no printed or written documents to instruct me, except the four Gospels."

While the Manx Scriptures were in preparation for the press, a disaster occurred which threatened greatly to retard the good work. It is thus related by Dr. Kelly himself (*Bishop Hildesley's Life*, page 230) :—"The Pentateuch was nearly ready for the press; and we arrived at Whitehaven, where the work was printed, on the 13th of April, 1770. On our next return from the Island to Whitehaven, the 19th of March, 1771, charged with another portion, from Deuteronomy to Job inclusive, we were shipwrecked in a storm. With no small difficulty and danger, the manuscript was preserved, by holding it above the water for the space of five hours; and this was almost the only article saved." "His lordship," says the Bishop's biographer, "and the Rev. Philip Moore, whenever the subject afterwards came into conversation, were jocularly pleased to compare the corrector to Cæsar, who, during the sea-fight at Alexandria, is said to have saved his *Commentaries* by holding them in one hand, and swimming with the other."

While thus engaged upon the Manx translation and the Manx Grammar, a work of a still more arduous nature occurred to Dr. Kelly, viz., the composition of two copious Dictionaries—the

one, Manx and English; the other, a triglot of Manx, Gaelic, and Irish, based upon English. Nothing daunted at the magnitude of the undertaking, he entered upon it with zeal, and pursued it with untiring perseverance to the end of his days. Both these works are still lying in manuscript, but complete, and ready for the press.

The printing of the Triglot, more properly Polyglot, had actually commenced in 1807, and had proceeded as far as the letter L, when a fire broke out in the printing-office, that of Nichols and Son, Red Lion-passage, Fleet-street, London, and destroyed the whole impression, except one or two copies. The manuscript was happily preserved. We of the present day have perhaps no cause to regret the accident, as it afforded opportunity to the indefatigable author to go on, as he did to the end of his life, enlarging and correcting his work, and leaving us his latest emendations.

A writer in the *Mona's Herald*, of Feb. 2, 1859, speaking of the Triglot, says—"It consists of four columns in each page. The first contains the English word; the second, the Manx; the third, the Irish; and the fourth, the Scottish Gaelic. It is the only attempt ever made to publish a complete triglot comparison of the three branches of the Celtic language. If another column were added for the Welsh, the dictionary would be more perfect and national, exhibiting at one view the four great living branches of the language of the Gael or Cwmry, the original inhabitants of the British Isles. Surely, the publication of such a work as this ought to be encouraged. The Isle of Man, as the central island, and the ancient seat of Celtic religion, literature, and laws, may be expected to take the lead; and Dr. Kelly's Manx Dictionary may be the basis of the work. But, Irish, Gaelic,

and Welch scholars ought to unite in the undertaking, and render each their own column as perfect as possible."

In the *Manx Sun*, of July 24, 1858, the following announcement appeared, which deserves to be transferred to this Memoir, as a tribute to the memory of Dr. Kelly, and at the same time as commemorating a generous act of his surviving relative:—

"We have been informed that Mrs. Gordon Kelly, widow of the late Gordon William Kelly, Esq., recorder of Colchester, only son of the well-known Dr. Kelly, a native of this Island, has transmitted to the Venerable the Archdeacon of this diocese, the sum of £1000, for the purpose of founding at our Insular College an exhibition to the Universities from that institution, open to all competitors; and another sum of £100, the interest of which Mrs. Kelly wishes to be given annually as a Manx Prize. The Rev. Dr. Kelly was an old alumnus of the Douglas Grammar School, where he was a very favourite pupil of the Rev. Philip Moore; and afterwards took a large share in the general revision of the translation of the Manx Scriptures."

Copy of inscription on a tablet lately set up in the parish church of Braddan, Isle of Man:—

In Memory of

THE REV. JOHN KELLY, LL.D.,

OF ALGAER, IN THIS PARISH,

VICAR OF ARDLEIGH, RECTOR OF COPFORD,

AND ONE OF HIS MAJESTY'S JUSTICES OF THE PEACE,

IN THE COUNTY OF ESSEX; WHO DIED 12TH NOV., 1809,

IN THE 60TH YEAR OF HIS AGE.

LOUISA,

WIDOW OF DR. KELLY, ELDEST DAUGHTER OF

PETER DOLLOND, ESQ., OF ST. PAUL'S CHURCHYARD, LONDON,

DIED 18TH OF APRIL, 1844, IN THE 84TH YEAR OF HER AGE.

GORDON WILLIAM KELLY,

THEIR ONLY CHILD, DIED 4TH APRIL, 1858,

IN THE 73RD YEAR OF HIS AGE.

RELIGIOUS, MORAL, AND POLITICAL ADVANTAGES OF INSTRUCTING THE POOR.

A SERMON,

PREACHED BEFORE THE GOVERNORS OF THE CHARITY SCHOOL,
ON SUNDAY, 15TH JULY, 1798.

IN ST. JAMES'S CHURCH, COLCHESTER.

BY THE REV. JOHN KELLY, LL.D.,

Of St. John's College, Cambridge, and Vicar of Ardleigh, Essex.

PUBLISHED AT THE REQUEST OF THE GOVERNORS, AND FOR THE BENEFIT OF THE CHARITY.

A SERMON.*

For the poor shall never cease out of the land; therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.—DEUT. xv. 11.

TO the superficial observer of the Divine laws, it may appear unaccountable that the Almighty, in His intended partition of the land of Canaan among the twelve tribes of Israel, should not have adjusted the portion of each individual, and guarded against the alienation and abuse of property in such a manner as to have precluded the necessity of appealing to the humanity of man to remedy and supply the inadequacy of the benevolence of God; but that, at the instant He was introducing them to a good land—"a land flowing with milk and honey,"† He should pronounce the severe sentence, that "the poor should never cease out of the land."

A small degree of attention to the dispensations of God and the nature of man, will remove this difficulty. To produce a perfect state, or perfect men, was not in the contemplation of the Deity. His laws under the Jewish economy were for the most part general; they placed before the children of Israel blessing and cursing, good and evil; they restrained not absolutely the human will, but in every instance left man a moral agent. It

[* The above is the sermon referred to in the Biography, page xx.] † Exodus iii. 8.

might as reasonably be demanded, Why the law, written by the finger of God, and promulgated from Mount Sinai "out of the midst of the fire, of the cloud, and of the thick darkness,"* did not produce the effect of restraining the people from the commission of SIN, as that the Divine partition of the land should long prevent individuals from becoming poor. "Thus shall God be justified in His ways, and clear when He is judged."† And if within the narrow limits of Judea, and under the Divine theocracy, no particular rules were devised sufficient to secure to individuals their respective portions for ever, we are prepared to receive these truths:—that the same law applies to mankind in general; that their wants are a condition of their being; and that, although the Almighty had "blessed the earth that it brought forth abundantly,"‡ yet made He no certain provision against particular instances of want and distress, whether they should arise from natural or moral evil.

But, notwithstanding He permits both these kinds of evil to exist in the world, yet "can we not charge the Lord with folly;"§ for we may perceive that natural evil is rather incidental than necessary; that it is nowhere systematical, but produced; that it is the effect of causes, which in themselves are generally good; and that moral evil arises principally from the free-agency of man, which, instead of constituting the excellence of his nature, when perverted, misapplied, and abused, becomes its disgrace, and enables him to choose the evil and to refuse the good. And in like manner, although the benevolent Father of the universe should suffer misery to obscure His works, and that "the poor should never cease out of the land," though He has made no immediate, no appropriate provision for them, yet "left He not Himself without witness in the world;"‖ for He has planted in the breast of man a powerful advocate, to plead the cause—"the cause of him who has no helper,"¶ and formed his heart of such exquisite materials, that while he is engaged in communicating happiness to others he most effectually increases his own.

* Deut. v. 22. † Ps. li. 4. ‡ Gen. i. § Job i. 22. ‖ Acts xiv. 17. ¶ Ps. lxxii. 12.

As there is therefore no evil without its remedy,—as the quantity of happiness in human life exceeds the sum of misery, "shall the thing formed say to him who formed it, Why hast thou made me thus?"* And if we inquire further, we may discover, by the ultimate advantage resulting to society, that this apparent and individual evil is a real and general blessing.

There is no creature accompanied into life with so much infirmity and so many necessities as man; and this arises from his becoming the inhabitant of every climate. Were his existence, like that of other creatures, confined to one particular soil and sky, he too might "take no thought for the morrow, and neither sow, nor reap, nor toil, nor spin."† But, as an inhabitant of the universe, every species of labour, art, and science, every exertion of his reason, and every energy of his mind, are requisite to obviate the evils of his condition: protection from the elements, clothing for his body, and food to sustain life, are absolutely necessary to his existence. But in the progress of acquiring these he acquires not only the necessaries for his *being*, but produces those articles which constitute his *well-being* and the dignity of his nature; for, reasoning on his wants, he lays the very foundation of society; and, having removed distress, he proceeds to acquire comforts; having subdued the pressures of the body, he cultivates the powers of his mind; having overcome the evils, he studies the elegancies of life; and, by a sure and certain gradation, improves his condition, until, from the rudest beginnings, he rises to the summit of human perfection.

Thus, labour is coeval with the necessities of man, and like them, to be considered rather as a condition of his being, than an evil appendant to it; and the curse that "in the sweat of his face man should eat his bread,"‡ in this point of view loses all its malignity, "for the earth is full of the goodness of the Lord,"§ "as the waters cover the sea;"‖ "He bringeth good out of evil; He turneth all things to good."¶

* Rom. ix. 20. † Matt. vi. 26, 28, 34. ‡ Gen. iii. 19.
§ Ps. xxxiii. 5. ‖ Is. xi. 9. ¶ Rom. viii. 28.

If labour is thus natural and necessary to man, and the origin of all separate property, inequality of condition, arising from moral or natural causes, will necessarily take place in the formation of every society; and the necessities of one man will be greater than those of another; "there will be high and low, rich and poor, one with another."* And though this law of providence may, at first sight, appear to be "a sore evil under the sun"† to individuals, yet, from this principle, and from this circumstance of the mutual convenience and reciprocal dependence of the various denominations of men in society upon one another, are produced general good and universal happiness.

Under this conviction, the poor man should be resigned to his lot, and, far from accusing Heaven for the hardships or difficulties he endures, should make the best use of those means with which he is endowed to remove them. Under this impression, likewise, "the man who is at ease in his possessions" should contemplate his elevation with gratitude, and reflect that the same hand which humbled his poor brother might have depressed him also. They should consider well their respective situations, and meet each other's expectations in such a manner that, in the event of a change of places, they should only have to pray that, "as they had done to others, even so it should be done unto them."‡ And if ever this rule of universal justice, with respect to the inferior orders of society, was attended to,—if ever the condition of the poor was rendered capable of comfort,—it is so at this period, and in this country, where the humane and mild disposition of the law unites with the kind and tender genius of the people, who, as they excel the rest of mankind in every other virtue, excel them yet more in the practice of that Divine charity which was brought to light by the Gospel of Christ; for not only a public and legal provision is established throughout the kingdom for the maintenance of the poor, but the private bounty of individuals has instituted various means, in aid of the popular establishments, to correct the inequalities and alleviate the dis-

* Ps. xlix. 2. † Eccl. v. 13. ‡ Matt. vii. 12.

tresses which may and must always increase in proportion to the extent, and to the prosperity also, of every community; and, not content to limit their attention to their corporeal wants, they extend their care to their mental and spiritual concerns—"to the poor in spirit; to the blind in the truth and knowledge of the Gospel; to the ignorant, and those who are gone out of the way; to teach them the way, the truth, and the life."* And such in particular is the nature of that institution which I am now called upon to recommend to your patronage and protection, and to exhort you "not to faint in this labour of love, nor be weary of well-doing."†

I have known but one wretched philosopher‡ who ever attempted to prove that institutions for the instruction of the poor were injurious to the community; for that education (he reasoned) rendered the poor, who were designed by nature to discharge the meanest offices, superior to the duties of their situation. How a man could thus abuse his feelings! But as charitable institutions are among the blessed fruits of Christianity, and unknown to the world before its introduction, it is no wonder that an enemy to revelation and Christianity itself should dare to deny the utility of its best institutions. He might as well have argued that the poor should not be fed, because they might prove too strong for the great to keep them in subjection, as that learning would make them too wise to labour. The abuse of a blessing is no argument against the use of it; and experience shews that learning is a friend to industry, especially that useful learning which is generally taught and usually acquired at charity-schools. But, whatever objections may be made to the more public and greater hospitals and schools, they apply not to our present charity.

The mode of education which you have chosen for these poor children, and your manner of assisting their wants, must be considered as an excellent auxiliary, at least, to those more public and extensive foundations, and, in some respects, attended with

* Matt. v. 3. † Gal. iii. 13. ‡ Mandeville.

advantages which are not to be found in them. There, the child is taken away from his parents and his friends, and fed, clothed, and taught, without any care, thought, or industry of his own; where his filial and domestic affections have not their natural objects to exercise themselves upon; the child is estranged from his parent, and the parent deprived of all interest in the acts and conduct of his child: whereas, according to this excellent institution, the sweet sympathies of natural affection are daily cherished, and the moral principle more certainly preserved; habits of industry are gradually acquired by the child, and the influence of imitation operates powerfully on his mind; and as he beholds, in the labour of his parents, the source and means of their general subsistence, he naturally applies to the same cause to produce the same effect.

Such is the advantage of the children of the poor being domesticated, and not altogether separated from their families. And the governors of this charity should not lament that they can only instruct, clothe, and apprentice these poor; it is, perhaps, all that is left for them to do; it is certainly what is most beneficial for the children to receive. In the present improved state of arts and manufactures, strength alone is not sufficient for the artist, the manufacturer, or even the peasant in the fields; a certain quantity of education furnishes them with the means of accomplishing many objects, to which mere strength and ignorance would be unequal. And when we look into society, and observe the men who succeed best in their several occupations, we find that they generally come from those parts of the kingdom where institutions of this kind have been the longest established; nay, manufactures themselves, and that ingenuity which can invent or improve them, seem to be peculiar to them also, where useful instruction is almost gratuitously imparted to the body of the people.

From the loom and the plough, I would turn your attention to other essential points. In the navy, the army, the counting house, and the garden, who are the men whose humble labours

are attended with the greatest benefit to themselves, their employers, and the public? Those who have been taught the elements of navigation; those who hold "the pen of the ready writer;"* who can calculate and survey: and all these men will be found, on inquiry, to derive their origin from the same country, and owe their excellence to the same means. The most menial servant in a man's house is the more valuable for a little knowledge; whereas an ignorant person is generally crafty, suspicious, and idle. The very circumstance of not having been subject to the restraints attending the first years of instruction renders him restless and irksome under every degree of control; and, as a great modern divine and philosopher expresses himself, "To send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog or a wild beast into the streets."† No children, whether of the rich or poor, should ever be able to remember a time when they have had nothing to do.

I have advanced thus much in support of this institution, so far as it concerns the male children; but when I reflect that females also are partakers of its benefits, "my heart glows within me," and I am convinced that no man, who possesses those qualities which render him estimable in society, will hesitate to grant to the weaker sex every advantage possessed by the other, and every protection which their defenceless state may require.

For if the cultivation of the moral principle,—if a knowledge of religious duty,—if instruction in useful learning, be necessary all, they are surely so to them. They are, by nature, weak and exposed to temptation; and a careful attention to the improvement of their minds can alone enable them to resist those allurements to which they are subject; and, by resisting them, everything which is dear to man, everything that unites and preserves society together, is alone preserved. For the poor man requires the same proofs of fidelity, the same security for his honour and his property, with the greatest. These poor girls will

* Ps. xlv. 1.

† Paley, *Moral Philosophy*.

have their duties to perform in the interesting situations of wives and mothers, and upon their conduct the happiness of their respective families must depend; by their virtuous lives, the virtue of the community be preserved; and from the decent behaviour of this humble class of persons together, the very character of the nation be deduced.

But if the advantage to be derived from communicating to them wisdom, particularly that "wisdom which cometh from above, and maketh them wise unto salvation,"* may not be considered by *some* as producing a good equal to the expense, reflect ye upon the innumerable evils which are by these means avoided, and which would naturally flow from ignorance,—which would destroy all the happiness of the lower orders, and corrupt the higher. Let the good, therefore, to be acquired, and the evil to be avoided, determine your conduct. And stop not here, but in life follow up the good work which you have here begun; and carefully reserve for them such employments and such labour as may be suited to their sex.

It has become, most unaccountably, the prevailing fashion to employ the labour of men where women would serve with more propriety, with more delicacy, and more effect. There is scarcely a province, either in trade or husbandry, where men, fitted for more hardy employments, have not obtruded themselves. It rests with you, within your respective circles, to reform and remedy these evils, to prevent such a detrimental interference, and secure for the helpless females constant employment. For be assured that, next to ignorance, idleness is most fatal to them; and sorry am I to observe that in this county women are not sufficiently employed, particularly in the inexhaustible labours of the field; for there is scarcely a part in husbandry in which they are not capable of assisting: whereas, to *glean*, and not to *earn* their bread, is their only annual occupation,—an occupation that tends to sow the seeds of corruption, if not of dishonesty, in their own and their children's hearts; and the fatal consequence is,

* James iii. 17; 2 Tim. iii. 15.

that they become of less value in the eyes and minds of their husbands: whereas, when *they* partake and divide nearly their labours, they become more necessary to one another, and their affections and esteem will bear some proportion to their respective usefulness in promoting their common comfort; for, an equality of uesfulness is the stronger cement of conjugal affection.

There is a gradation in the scale of society, from the barbarous state to the most refined and luxurious; and though this gradation is influenced in some measure by climate, we may easily observe that *wherever* women are not permitted to divide and partake of the common labour, that this exemption proceeds, not from tenderness or compassion for their sex, but from contempt and the unworthy idea that they are sent into the world to serve only the pleasures and appetites of man.

If now the education which you enable these children of both sexes to acquire tends to render them more useful servants and more moral characters, infinitely superior are those advantages which they shall derive from this and similar institutions in their capacity of citizens and Christians; for if a man shall serve his masters upon earth with more fidelity, because he is instructed that "his and their Master is in heaven, and that He has commanded him to be obedient, and not with eye-service, as men-pleasers, but as the servant of Christ, doing the will of God from the heart,"* shall he not also, when he is instructed to be "subject to every ordinance of man for the *Lord's sake;* to the king, as supreme, and to governors, as to those who are sent by Him,"† submit to civil subordination and respect the laws?

And when we behold the convulsed state of Europe, and the desire of change which has manifested itself in several countries, nay, even in our own, there appears to be no natural barrier against this overflowing torrent, except in the mass of the people possessing well-informed and enlightened minds, in understanding the excellence of the constitution of their country, the value of their liberties, and the goodness of their laws. There will be

* Eph. v. 6. † 1 Peter ii. 15.

no danger of an innovation while we can appeal to the good-sense of the people. The great body of the people is always influenced by opinion; and as that opinion may or may not be right, an ignorant people will, in the hands of designing men, be made the instruments of irremediable mischief: whereas the constitution of our country challenges investigation, and the better we understand it, and the more we examine it, the more it must excite our admiration, attachment, and zeal. Ignorance alone can be its enemy; and the best guard to our established government, both in Church and State, and their true security, will arise from instructing the poor, and from preventing those vices and melancholy distresses which ignorance brings in its train; for "the destruction of the poor is their poverty."*

But if we add to all these considerations the advantages to be derived to individuals and the public, from the mode of *religious* instruction intended more particularly to be communicated by this institution, the utility of it will be placed in the most convincing light; for if ignorance be an enemy to labour, to the arts, and to regular government, this is but a temporary evil, and of short duration, affecting only this world, and "the things of the world;" but that evil which affects the soul, and is of eternal duration, demands our most serious attention; and, as St. James has pronounced, "Let them know, that he who converteth a sinner from the error of his way, shall save a soul from death:" and we then most effectually remedy those inequalities and evils which the Almighty permits to exist among mankind when we become to the poor as the providence of God; when we attend not only to their temporal wants, but administer to them the spiritual manna; when, like the Saviour of mankind, "we go about doing good;"† for He divested himself of His superior nature, and assumed the human; He appeared upon earth in the garb of a servant, that He might teach the poor contentment, and the great humility. He came indeed to teach His kingdom to the poor, and to hold out to them, in a more

* Prov. x. 15. † Acts x. 38.

especial manner, the prospects of a future state, where the inequalities of this life should be remedied; and to assure them that "theirs was the kingdom of heaven."* But these are benefits which we cannot bestow upon them, unless we prepare their minds by useful learning; for the illiterate person is incapable of understanding or receiving some of the most important truths of Christianity; and in that very essential point, the exercise of public social-worship, instead of his mind being warmed by devotion and elevated to God by a sympathetic union with the body of the congregation in prayer, praise, and thanksgiving, "he will be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto him."† Let not the governors, therefore, let not the contributors to this institution, "faint in their work, but proceed from strength to strength,"‡ as in no other possible manner can they do so much good at so small an expense; for eighty children are instructed by this plan and in this manner for a sum which, by any other mode of application, would be scarcely sufficient to educate ten.

Thus, every motive which can influence human action comes in aid of the application which I am now making to you in behalf of these children; and having, I hope, convinced your understanding, let no selfish consideration prevent your benevolence. Think how fortunate you are who have *to give*, and how miserable they must be without your aid; think of the goodness of that God who made them and made you; think of the mercy of that Christ who shed His blood to redeem them as well as to redeem you; think of your respective conditions in the world, and see the great demand there is upon your gratitude! If your contribution should deduct something from your property, it will amply repay you by the thrilling pleasures which it will communicate to your bosom. Other expenses may indeed shew you pleasure; they may promise it, but they will not give it; they will not leave it in your heart; they may satiate, indeed, but they will not satisfy: while inexhaustible and inexpressible is

* Matt. v. 3. † 1 Cor. xiv. 11. ‡ Ps. lxxxiv. 7.

that delight which arises from being the authors of good to the necessitous!

Observe the simplicity of those children, and let pity move your feelings! Observe their supplicating innocence! Oh, save their innocence, and let God-like charity melt your souls!

When I behold the respectableness of this congregation, and that approving earnestness depicted on every countenance, I perceive the cause of the poor to have prevailed. "May much peace and happiness rest upon the head and heart of every one of you!"* And, as "the poor shall never cease out of your land, I command you, saying, Ye shall open your hand wide unto your brethren, to your poor, and to the needy in your land;" and rest assured that, though you "cast your bread upon the waters, you shall find it after many days;"† "you shall eat the labour of your hands, and see the goodness of the Lord in the land of the *living*;"‡ but if not in the land of the living, doubtless you shall hereafter; for I have the authority of God himself to declare that in that great and solemn day, when you and all the nations of the earth shall stand before the tribunal of Christ, to give an account of the things done in the body, the charity§ which you shall bestow this day shall cover a multitude of sins, and it shall, "like the blood of Jesus," plead for you, until you shall hear from Him the joyful sound, "Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me: well done, good and faithful servants, enter ye into the joy of your Lord."‖

* Sterne. † Eccl. xi. 1. ‡ Ps. cxxviii. 2; xxvii. 15.
§ 1 Peter iv. 7, 8. ‖ Matt. xxv. 21, 40.

THE DEDICATION.

TO THE MOST NOBLE

GEORGE, MARQUIS OF HUNTLEY,

&c., &c., &c.

MY LORD,—Popular favour, in different countries, arises from different causes; and rare must be the felicity of that man who has acquired universal admiration. Your Lordship's humanity in Ireland, amidst the cruelties of civil war, is recorded in history; the courage which you displayed on the plains of Lincelles, and the wounds which you received on the sand-banks of Holland, have rendered you dear to England; whilst a sociable disposition, a love of your native country, an attachment to your people, their customs, and their language, have made you the pride and boast of Scotland.

An author desirous of selecting a patron for the ancient Celtic, whether distinguished by the appellation of Welsh, Scots, Irish, or Manks Gaelic, would certainly choose the most popular nobleman in His Majesty's dominions. How fortunate, therefore, is it for me, restricted as I am in my choice, that such a nobleman should be your Lordship, over whose youth I have watched with anxious solicitude, and whose mind I have endeavoured to adorn

with every good, every honourable principle! With an honest pride, therefore, I place this work under your Lordship's protection.

The present Grammar, and a Gaelic Dictionary, which has been for many years in the hands of his Grace the Duke of Atholl, were composed, in the year 1766, for the instruction of that great and pious prelate, the Rev. Dr. Hildesley, Lord Bishop of Sodor and Mann; and were likewise intended to assist and direct my fellow-labourers and myself in that arduous and important work, the translation of the Manks Bible. Why the Grammar has not been sent sooner to the press, and the occasion of its appearance at this moment, are circumstances well known to your Lordship; and I hope the time is not far distant when I shall again solicit your Lordship's favour for the Dictionary of a people who alone in the great revolutions of ages have preserved the government, the laws, the monuments, and the language of the ancient Druids.

In the meantime, I have the honour to be, with the most sincere esteem and affection,

Your Lordship's most obliged

And faithful servant,

Ardleigh, Nov. 22, 1803. JOHN KELLY.

A GRAMMAR OF THE MANKS LANGUAGE.

CHAPTER I.

Of the Letters.

The Capital Letters.

A B C Ch* D E F G H I J K L M N O P Ph Q R S T U V W Y.

Small Letters.

a b c ch d e f g h i j k l m n o p ph q r s t u v w y.

The Alphabet consists of seventeen single and two double consonants, and seven vowels, viz., *a, e, i, o, u, w, y.*

Of the consonants fourteen are mutable, viz., *b, c, ch, d, f, g, j, k, m, p, ph, q, s, t.*

The immutables are *l, n, r,* which always retain their sound and alter not.

The *j, k,* and *q* consonants are properly no Manks letters; yet, as we have no single characters of our own to express their sounds, we have adopted those of the Roman alphabet, and instead of *di,* according to the Irish, and *si,* according to the Welsh, we use *j;* as *Jee,* God; *Juan,* John—Ir. Dia, &c. The

* This letter does not originally belong to our alphabet; but, like the Welsh, is a modern corruption of *t;* as, instead of *teas,* heat, we say *chiass.*

sound of *c* we often express by *k*; as, instead of *cione*, we read *kione*, a head. For *cw* in *cwaiyl*, we use *q*; as, *quaiyl*, a court.

The diphthongs, or union of two vowels, are twenty-three, and the triphthongs fourteen.

DIPHTHONGS.

Diphthongs.	Examples.	Diphthongs.	Examples.
ae	*aeg*	iu	*giu*
ai	*baih*	iw	*briwnys*
au	*craue*	iy	*siyr*
aw	*aw*	oa	*oastys*
ay	*cray*	oe	*oe*
ea	*fea*	oi	*stroider*
ei	*leigh*	ou	*fou*
eo	*feoh*	ow	*grow*
eu	*jeushan*	ui	*guilley*
ew	*hew*	wa	*bwane*
ie	*crie*	wi	*bwilleen*
io	*bio*		

TRIPHTHONGS.

Triphthongs.	Examples.	Triphthongs	Examples.
aie	*traie*	ieu	*scrieu*
aue	*raue*	iou	*kiou*
eau	*ceau*	iwe	*cliwe*
eie	*spréie*	oie	*oie*
eoi	*creoi*	oue	*roue*
eue	*reue*	uiy	*guiy*
iau	*niau*	woa	*bwoalley*

Sciopius and Carisius have remarked that a syllable may be formed of two or three vowels; as, *aquae*; yet Quintilian will not allow that three vowels can be united in one syllable. But a syllable of three vowels, nay of four, as *rieau*, &c., is easy and natural to the Manks and Irish, as also to many other branches of the great Celtic language. But, contrary to the spirit of that language, and to the disguising of many of the roots, we have admitted into our orthography unnecessary and superfluous double vowels; such as *oo*, *ee*, &c.

CHAPTER II.

Of the Pronunciation of the Manks Letters.

A is ranked among the broad vowels; and in ancient manuscripts, *a*, *o*, and *u*, are written indifferently one for the other; as *clagh** or *clogh*†, a stone—*goan or goun*, scarce; thus, among the Latins, *forreus* is written for *farreus*, &c. It is pronounced as *a* English in man, pan, lad, bad; as, *sap*, *lab*, *bab*; and when circumflexed, as in dame, pale, ale; as *mâroo*.

B is a labial letter, and pronounced as *b* English; as, *bare*, *boayl*.

C preserves a strong sound in its unaspirated state, equal to the Greek Kappa, or the English *k*, or as *c* in can; as, *cam*, *cab*, *cappan*. It never usurps the pronunciation of *s*, as in cistern, city, cedar.

Ch has a soft sound; as in *chingys*, *chiass*, *chaghter*; like ch in English, in cherry, charcoal.

D is pronounced as *d* English; as *doal*, *dowin*. *D* and *t* are found in ancient manuscripts written indifferently one for the other; as *y diunid*, or *y diunit*, the profound.

E is reckoned a small vowel; but is sometimes long, sometimes short, and thus answers to the Greek Epsilon and Eta. When it is acuted, it is pronounced as *e* English in men; as *ben*, *shen*, *ren*; circumflexed, as *ea* in fear; as *mêriu*.

F is called a weak consonant; because when aspirated it loses all its force: as *fer-ynsee*, a teacher, *e er-ynsee*, his teacher. It corresponds in many cases with the Latin *v*; as *fer*, a man, Lat.

* Northside pronunciation. † Southside pronunciation.

vir ; feeyn, wine, Lat. *vinum ; fockle,* a word, Lat. *vocalis ;* and is pronounced as *f* English ; as *faase, foays.*

G is a heavy consonant ; and pronounced as the Greek Gamma, or as *g* English in gain, get, go ; as *gamman, goaill, garrish.* It has no soft sound, as in the English *gentle.*

H is pronounced as *h* in the English hand, hind. Note.—Some would rather call this an auxiliary than a letter, because it serves only to aspirate the foregoing consonants ; as *ch, ph, th,* or the following vowels, as *ha, he ;* and in nouns of the feminine gender beginning with a vowel, though not always written, is always strongly expressed ; as *e eddin,* her face, pronounced as if written *e heddin.*

I is one of the small vowels, and pronounced as *i* English in pin ; as *shillish, shimmey, shid.*

L is a letter which admits of no aspiration. When it begins a feminine noun it is pronounced liquid and double, though written single, as *e laue,* her hand, pronounced *el laue* or *e llaue.*

M is naturally one of the strong consonants, but is often changed into its soft *v.* It is pronounced as *m* English.

N as *n* English. It is never aspirated nor eclipsed ; and is called a light consonant. It is often doubled, to give the stronger sound. In nouns plural, and feminines, *n* is pronounced like *gn* in seigneur ; thus, *e niart,* her strength, is pronounced *en niart ; nyn yannoo,* our doings ; *nyn nyannoo.*

O is a broad vowel. When acuted, it is pronounced as *o* in gone ; thus, *cron, son ;* when circumflexed, as *o* in bone ; thus, *ôney.* And thus it answers to the Greek Omicron and Omega.

P is a hard consonant, and pronounced as *p* English.

Ph as the Greek Phi ; or *ph* English, in philosophy, physic ; as *phadeyr, phaal.*

R is a light consonant, and pronounced as *r* English ; as *maroo, sarey ;* but when an initial, it is always aspirated as the Greek Rho, as if it were written *rh,* and is pronounced double *(rr),* like *l* and *n* in feminine and plural nouns.

S as *s* in the English savour, sense ; as *saggyrt, sollan ;* and is

called the *queen of consonants*, because it is subject to no change, like the Greek Sigma, *suæ potestatis litera*, except it be followed by a vowel, or of the feminine gender, and then it suffers a change, *vid.* Chap. III.

T is a hard consonant, naturally commutable with the letter *d* (as has been already observed). It has been much abused and corrupted in modern manuscripts, &c., and *ch* often substituted in its place, entirely destroying the Celtic root; as *chengey*, a tongue, for *teanga*, Irish; *chiarn*, a lord, for *tiearn*, Irish; *cum multis aliis*.

U is one of the three broad vowels, and used indifferently for *a* and *o*; as *goll*, or *gall*, or *goul*, a fork or ray.

V is not properly a radical consonant, but only a secondary mute; however, we have some words which begin with *v* as a radical, therefore it is admitted as such; as *vaidyn*, a while ago, *varrey mish*, I warrant, *voalley*, a wall.

W is pronounced as *oo*, as in boot; as *bwoaill*, *wardoon*, *warp*, *warree*.

Y is pronounced as *u* in the English turn, hunt; or as *i* in bird, third; as *spyrryd*, *ymmyrchagh*. Alone, as forming the article *y*, it has the sound of *e* in the English met.

CHAPTER III.

Concerning the Variation of Initial Letters in Manks; or the Pronunciation of Secondary Mutes.

In the Manks are no redundant consonants as in the Irish; these *non-radicals* are thought to clog the language, and render it disagreeable in use, and difficult to acquire a knowledge of.

Some of these mutable consonants become other consonants, which may, therefore, be called secondary or auxiliary mutes.

The force of the pronunciation of secondary or auxiliary mutes (as they are called) is so different from that of the primary or radical, that they are expressed by different letters in the Manks, as is commonly done in other languages, except the Irish, where only the aspirate *h* is added; from whence arises often the difficulty of finding the etymology in ours, where that usage prevails, and the reason why the Irish language has been so well preserved.

Such words as begin with mutable consonants, viz., *b, c, ch, d, f, g, j, k, m, p, ph, q, t,* in their primary use, change these their radical initial letters as occasion requires, and according to the effect which the words preceding have on them, as follows:—

Words primarily beginning with *b* have three initials, viz., *b, v, m;* as *bea veayn,* long life, *e vea,* his life, *nyn mea,* our, your, their life. So the Greek Bharrhon is written by the Latius Varro; Birgilius, Virgilius; biote, vita (in Manks, *bea* or *vea*).

Words beginning with *c* have three initials, viz., *c, ch, g;* as *carrey,* a friend; *e charrey,* his friend; *nyn garrey,* our, your, or their friend.

Words beginning with *ch* have also three initials, viz., *ch, h, j;*

as *chiarn pooaral,* a powerful lord; *e hiarn,* his lord; *nyn jiarn,* our, &c., lord.

Words beginning with *d* have two initials, viz., *d* and *gh;* as *dooinney mie,* a good man; *e ghooinney,* his man.

Words beginning with *f* have three initials, viz., *f, v,* and the first vowel or consonant in the word, casting away or making the *f* quiescent; as *foays,* advantage; *e oays,* his advantage; *nyn-voays,* their, &c., advantage.

Words beginning with *g* have two initials, viz., *g* and *gh;* as *goo mie,* a good report; *e ghoo,* his report.

Words beginning with *j* have two initials, viz., *j* and *y;* as *Jee ooilley-niartal,* Almighty God; *e yee,* his god.

Words beginning with *k,* like *c,* have three initials, viz., *k, ch, g;* as *kiunid aalin,* a serene calm; *e chiunid,* his calmness; *nyn giunid,* our, &c., calmness.

Words beginning with *m* have two initials, viz., *m* and *v;* as *moyrn vooaralagh,* haughty pride; *e voyrn vooaralagh,* his haughty pride.

Words beginning with *p* have three initials, viz., *p, ph, b;* as *padjer jeean,* earnest prayer; *e phadjer,* his prayer; *nyn badjer,* our, &c., prayer.

Words beginning with *ph* have three initials, viz., *ph, v,* and the first vowel or consonant of the word, the *ph* being eclipsed or made quiescent; as *phreeney vooar,* a large pin; *e reeney,* his pin; *nyn vreeney,* our pin: *phaal keyrragh,* a sheep-pen; *e aal,* his pen; *nyn vaal,* our pen.

Words beginning with *q* have three, viz., *q, wh, g;* as *quing hroine,* a heavy yoke; *e whing,* his yoke; *nyn guing,* their yoke.

Words beginning with *s* have three, viz., *s, h, t;* if the first letter *s* be followed by a vowel, or if the word be of the feminine gender it has two; as *sooill vie,* a good eye; *e hooill,* his eye; *y tooill,* the eye; *slingan vooar,* a big shoulder, *y tlingan* the shoulder; otherwise the initial remains unchanged; as *sporran,* a purse; *e sporran,* his purse.

Words beginning with *t* have three initials; viz., *t, h, dh;* as

taggloo ard, high discourse; *e haggloo,* his discourse; *nyn dhaggloo,* our discourse.

The variation of the initial letters is always regular and constant betwixt letters of the same organ of pronunciation; for a *labial* letter is never changed to a *dental,* nor a *dental* to a *labial,* &c.

Adverbs, being formed of adjectives, become such for the most part by putting *dy* in apposition to the adjectives, without effecting any change in their mutable initial consonants; as *mie* (adjective) good; *dy mie* (adverb) well; *bogh*t (adj.) poor; *dy bogh*t (adv.) poorly; *gennal* (adj.) merry; *dy gennal* (adv.) merrily. Whereas the preposition *dy,* of; or *dy,* the sign of the infinitive mood; or *dy,* to, (a contraction of *gys*) always change the mutable initials; thus, in *traagh, pobble, goaill, balley;* as *rybbag dy hraagh,* a wisp of hay; *earroo dy phobble,* a multitude of people; *dy ghoaill coyrle,* to take counsel; *goll dy valley,* going home.

Initial vowels are also capable of occasional changes, by taking the aspirate *h* before them after the genitive article *ny;* as *ayns diunid ny hushtaghyn,* in the depth of the waters. Besides, in pronunciation, the last consonant of the preceding word is transferred to the following vowel; thus *yn oo,* the egg; *yn arragh,* the spring; *yn agh* the horse, are pronounced as if they were *yn noo, yn niarragh, yn niagh.*

CHAPTER IV.

The Parts of the Manks tongue are nine.

Article,	declined.	Adverb,	undeclined.
Noun,		Conjunction,	
Pronoun,		Preposition,	
Verb,		Interjection,	
Participle,			

Of the Articles.

The Articles* are two, *y* and *yn*, the, and are declined in the following manner:—

Singular.	Plural.
Nom. *Y* or *yn*, masc. and fem.	N. *Ny*, masc. and fem.
Gen. *Y* or *yn*, masc. *ny*, fem.	G. *Ny*.
Dat. *Da 'n*,	D. *Da ny*,
Acc. *Y* or *yn*,	A. *Ny*,
Voc. *Y* or *o*,	V. *Y* or *o*,
Abl. *Gyn*.	A. *Gyn*.

Y is placed before words beginning with consonants; as *y dooiney*, the man, *y ven*, the woman.

Yn is used before words beginning with vowels, whether radical or in construction; as *yn oural*, the sacrifice, *sheh boteil yn oöill millish*, this is the bottle of sweet oil. But it is often substituted in the place of the article *y* even before consonants, especially when a person or thing is particularised.

When the articles, *ny*, *na*, &c., and verbs substantive, *ta*, *va*, *bee*, and some of the irregulars, *nee*, *hie*, &c., precede in construction, though the word following begins with a consonant, *yn* is

* Properly, there is but one article, *y*, which becomes *yn* before a vowel, and *ny* in the plural; and there are but two cases, the nominative and the genitive, the dative being a contraction of *da yn*, and the ablative being a simple preposition, *gyn*, without.—Ed.

used; but the *y* is cut off by apostrophe, because of the preceding vowel; as *bee 'n doonniey mie maynrey,* the good man shall be happy; *ta 'n drogh-ghoonniey mollaghtagh,* the wicked man is cursed; *ta 'n chenndeeaght ny screeney na 'n aegid.* After other words ending with a vowel, and the following word beginning with a consonant, *yn,* not *y,* is always used; as *ayns thie yn ree,* (not *thie 'n ree*) in the king's house; *t'eh gerjaghey yn pobble,* (not *gerjaghey 'n pobble),* he comforts the people. In these and the like cases, to apostrophize the *yn* is reckoned highly barbarous.

The article *yn* before all nouns beginning with a vowel transfers, in pronunciation, the final *n* to the following vowel; as *yn agh,* the horse, which is pronounced as if written *yn nagh: yn ollagh,* the cattle, pronounced *yn nollagh.*

Ec is a participial article of the present tense, *er* of the preter, and *er-chee* of the future; as, *ec scrieu,* writing; *er scrieu,* having written; *er-chee scrieu,* about to write.

CHAPTER V.

Of the Noun.

And first, of its Cases.

In Manks there are six Cases, though originally we seem to have used but three, viz., the Nominative, Genitive, and Dative.

When the article *y* or *yn* is placed before a substantive of the Nominative Case, beginning with a mutable consonant, if the Noun be of the feminine gender, the initial consonant must be either aspirated, mortified, or changed into its soft: as *ben*, a woman, *yn ven*; *keyrrey*, a sheep, *yn cheyrrey*; *feill*, flesh, *yn eill*. But if the Noun be of the masculine gender, the initial consonant remains in its own nature; as *yn dooinney*, the man; *yn coo*, the greyhound; *yn feiyr*, the noise.

When the article *y* or *yn* is placed before a Noun beginning with a consonant, if the Noun be of the feminine gender, the article is changed into *ny* in the Genitive Case singular; but if the Noun be of the masculine gender, the mutable consonant is changed into its soft or aspirated, and the article *y* or *yn* remains; as

Masculine.

Nom.	*Guilley*, a boy.	Nom.	*Coo*, a greyhound,
Gen.	*Yn ghuilley*, of a boy.	Gen.	*Yn choo.*

Feminine.

Nom.	*Ben*, a woman,	Nom.	*Booa*, a cow.
Gen.	*Ny mrieh*, of a woman.	Gen.	*Ny baa.*
Nom.	*Kiark*, a hen,	Nom.	*Cass*, a foot,
Gen.	*Ny giark.*	Gen.	*Ny coshey.*

Nouns of the feminine gender, beginning with a vowel, change

yn into *ny* in the genitive singular, and require *h* for their initial in the same case; as,

Awin, a river,
Broogh ny hawin, the brink of the river.
Nom. *Eanin*, a precipice,
Beinn ny heanin, the summit of the precipice.

As to the Cases of the Plural Number, there is but one termination throughout; so that they are only distinguished by the articles set before them, or in their construction, varying their initial letters, if mutable, answerable to their dependence on the preceding words; as— Plural.

Nom. *Ny boghtyn*, the poor,
Gen. *Ny moghtyn*, of the poor,
Dat. *Da ny boghtyn*, to the poor,
Acc. *Ny boghtyn*, the poor,
Voc. *Y* or *O voghtyn*, O poor,
Abl. *Gyn voghtyn*, without poor.

The initial of the Genitive Case plural suffers always, when the genitive article *ny* is used, as if the possessive *nyn* were put in apposition, *q. v.*; as—

Plural.

Nom. *Ny boghtyn.*
Gen. *(Bannaght) ny moghtyn*, the blessing of the poor.
Nom. *Ny thieyn*, the houses.
Gen. *(Fer) ny dhieyn*, a man of the houses, *i.e.*, a beggar.

The vocative article is more frequently understood than expressed in both numbers, except the English *thou* be used in the singular; as, *magh, y voddee*, Out, *thou* dog; and in the plural, except *ye* be expressed, which is generally translated by *shiuish*, ye, yourselves; as, ye friends, or friends, *chaarjyn*, or *shiuish chaarjyn*.

CHAPTER VI.

Of the Numbers.

Manks nouns have *ordinarily* but two Numbers, the Singular and the Plural.

We seem also to use the dual, when *daa*, two, or both, may be compounded with a substantive: as, *daa ghooinney*, two men; *daa chass*, two feet; *daa hie*, two houses, *daa ven*, two women, literally, two woman, &c.

Substantives compounded, or put in apposition with numerals, in the first and second number of every score, instead of the plural, use the singular number; as, *un hooill*, one eye; *daa hooill*, two eyes; *three sooillyn*, three eyes; *feed sooill*, twenty eyes; *un hooill as feed*, one-and-twenty eyes; *da-eed sooill*, forty eyes; *three-feed sooill*, sixty eyes, &c.* The word *laa*, a day, when put after a numeral, may be used throughout in the singular number: thus—*un laa, daa laa, three, kiare, queig*, &c., *laa*.

Some substantives want the singular number: as, *cloan*, children; *maase*, cattle; *sleih*, people, &c. Others want the plural: as, *arran*, bread; *jough*, drink; *sollan*, salt; *eeym*, butter; *feill*, flesh; *fuill*, blood; *bainney*, milk; *niart*, strength; *fort*, ability; *keayney*, weeping; *trimshey*, sorrow; and the like.

And the names of metals: as, *airh*, gold; *argid*, silver; *prash*, brass; *yiarn*, iron; *stainney*, tin, &c.; and all proper names.

* The Manks count by scores. The score, *yn feed* has no plural termination. Every noun numbered by the score is in the singular *form*; as— *a score man, two score man, three score man*.—Ed.

CHAPTER VII.

Of the Forming of Plurals in a Noun Substantive.

The Plurals of Substantives are formed of their singulars in three ways.

First, by adding only a syllable to the termination of the singular: as, *awin*, a river, plural *awinyn*; *cassan*, a foot-path, plural *cassanyn*.

Secondly, by changing only the vowels or diphthongs of monosyllables into other vowels or diphthongs: as, *mac*, a son, pl. *mec*; *fer*, a man, pl. *fir*; *beeal*, a mouth, pl. *beill*; *mair*, a finger, pl. *meir*; or by changing the vowels and diphthongs of the ultima and penultima of polysyllables into other vowels or diphthongs; as, *keeill*, a church, pl. *kiaulteenyn*.

Thirdly, by changing the vowel or diphthongs of the singular and adding to the termination too; as, *raantagh*, a bondsman, pl. *raanteenyn*; *claddagh*, a lake, pl. *claddeeyn*; *blëin*, pl. *bleeantyn*.

But here it is necessary to know the various syllables usually added to, or diphthongs changed in, the singulars of substantives, to render them plurals; which are these that follow:—

Yn is the most common termination of all; as, *glioon*, a knee, pl. *glioonyn*; *laue*, a hand, pl. *laueyn*; *cass*, a foot, pl. *cassyn*.*

The singular termination *agh* is always changed into *ee*; as, *berchagh*, a rich man, pl. *berchee*; *kimmagh*, a criminal, pl. *kimmee*; *claasagh*, a harp, pl. *claasee*.

* The old English or Saxon plural ended in *en* as *house, housen*; *hose, hosen*; *eye, eyen*; *shoe, shoon*. Hence also, *sowen*, now *swine*; *cowen*, now *kine*; *oxen*; *men*; *women*; *children*.—Ed.

Nouns, whose singular number ends in *ey*, make their plural by changing *ey* into *agh*, and adding the particle *yn* to the termination; as, *chengey*, a tongue, pl. *chengaghyn; caggey*, a war, pl. *caggaghyn;* except *dooinney*, a man, pl. *deiney.**

Some monosyllables ending in *r* make their plurals by taking *aghyn;* as, *pooar*, power, pl. *pooaraghyn; gloyr*, glory, pl. *gloyraghyn.*

A in monosyllables is changed for the most part into *e;* as, *mac*, a son, pl. *mec; mair*, a finger, pl. *meir;* so also *tarroo*, a bull, pl. *terroo; marroo*, the dead, pl. *merroo;* not *terriu, merriu*, as some erroneously hold.

E is changed into *i;* as, *fer*, a man, pl. *fir.*

O in monosyllables is changed into the diphthongs *ui;* as, *molt*, a mutton, pl. *muilt; bolg*, a belly, pl. *builg; bock*, a horse, pl. *buick; poyll*, a puddle, pl. *puill; stoyl*, a stool, pl. *stuill; cront*, a knot, pl. *cruint.*

* Other exceptions are—*balley*, a town, pl. *baljyn; billey*, a tree, pl. *biljyn; bunney*, a sheaf, pl. *bunneeyn; carrey*, a friend, pl. *caarjyn; paitchey*, a child, pl. *paitchyn.*—Ed.

CHAPTER VIII.

The Genders of Substantives.

Although the primitive and proper use of genders be only to distinguish one sex from another, yet the Manks, like the Greeks, Latins, French, Irish, &c., observe that distinction even in inanimate things, among which there is neither male nor female; so that there is not one noun in Manks but what is either masculine, feminine, or common.*

There are two† ways to know the gender of a noun.

The first, by its signification.

The second, by its termination.

The proper names of men, winds, months; also qualities, good or bad; metals; and the infinite mood of verbs, when used substantively, are known by their signification to be of the masculine gender.

Words ending in *oo, ey, ed, er,* are masculine by their termination; as *jannoo,* an action; *jalloo,* an image; *goo,* a report; *bainney,* milk; *phreeney,* a pin; *eggey,* a web; *dooinney,* a man; *red,* a thing; *bred,* a prick; *gred,* a heat; *dunver,* a murderer; *eeasyder,* a borrower; *ynseyder,* an instructor.

Words ending in *oge, age,* or *ag,* are feminines by their terminations; as, *rollage,* a star; *burdoge,* a shrimp; *cuinniag,* a mull.

* There is no such anomaly as a neuter gender.—Cregeen.

† As there are no determined rules to know the genders of substantives inanimate, I have been very exact in setting down the gender of every noun in my Dictionary; for adjectives being to express the quality of the substantives, follow their genders, by becoming either masculine or feminine; which is effected by a change in the initials of the adjectives.

The names of women, countries, rivers, cities, also appellatives of trees and stones; are of the feminine gender; so are nouns ending in *ee* joined to an adjective feminine, whether of the singular or plural number; as, *peccee*, sinners; *peccee hreih*, miserable sinners; *moddey joogh*, a greedy dog, masculine, pl. *moddee yoogh*, feminine: so are the singulars *cree*, *shee*, &c.

Words that are common to both sexes, as, *chaghter*, a messenger; *sharvaant*, a servant; *paitchey*, a child, are of the common or two genders.

When the article *y* or *yn* is placed before a noun beginning with *s*, if *t* be substituted in the place of *s*, so that the *s* be eclipsed and loseth its sound; then that noun is of the feminine gender; as—

Sooill, an eye.	*Yn tauin.*
Yn tooill, the eye.	*Soalt*, a barn.
Sauin, Hallowing-tide.	*Yn toalt*, the barn.

But if the noun admits not of *t*, then it is of the masculine gender.

When the article *yn* is placed before a noun beginning with a consonant, and the said article is changed into *ny* in the genitive case singular, that noun is of the feminine gender; but when the article *yn* remains in the genitive singular, then the noun is of the masculine gender; as—

Nom. *Yn fer*, the man,	Nom. *Yn ver*, the woman,
Gen. *Yn er*, of the man.	Gen. *Ny mrieh*, of the woman.

But in finding out the proper gender of the substantive given, provided the substantive begin with one or other of the mutable consonants, the most certain rule is:—

A word beginning with any of the mutable consonants, if, upon putting the article *y* or *yn* before it, its initial consonant doth naturally change into its soft; as, *cooish*, a cause, *yn chooish*, the cause; *grian*, the sun, *yn ghrian*, the sun; *moyrn*, pride, *yn voyrn*, the pride; *miljid*, sweetness, *yn viljid*: the sweetness: such words are infallibly of the feminine gender. But if the initial consonant change not thereupon, we may justly conclude such

words to be of the masculine gender; as, *goo*, fame, *y goo*, the fame; *keayn*, sea, *yn keayn*, the sea; *corp*, a body, *yn corp*, the body; *cappan*, a cup, *yn cappan*, the cup.

CHAPTER IX.

Of the Declensions.

There are Five Declensions.

FIRST DECLENSION.

Nouns of the First Declension are such as form their plural by adding the particle *yn* to the termination of the nominative singular; as—

Of the Feminine Gender:

	Singular.	Plural.
Nom.	*Sooill*, an eye, or *y tooill*, the eye,	N. *Ny sooillyn*, the eyes,
Gen.	*Ny sooilley*, of an eye,	G. *Ny sooillyn*, of the eyes,
Dat.*	*Da'n tooill*, to the eye,	D. *Da ny sooillyn*, to the eyes,
Acc.	*Yn tooill*, the eye,	A. *Ny sooillyn*, the eyes,
Voc.	*Y* or *O hooill*, O eye,	V. *Y* or *O hooillyn*, O eyes,
Abl.	*Gyn hooill*, without an eye.	A. *Gyn sooillyn*, without eyes.

	Singular.	Plural.
Nom.	*Cass*, a foot,	N. *Cassyn*, feet,
Gen.	*Ny coshey*, of the foot,	G. *Ny gassyn*, of the feet,
Dat.	*Da'n chass*, to the foot,	D. *Da ny cassyn*, to the feet,
Acc.	*Yn chass*, the foot,	A. *Ny cassyn*, the feet,
Voc.	*Y chass*, O foot,	V. *Y chassyn*, O feet,
Abl.	*Gyn chass*, without a foot.	A. *Gyn chassyn*, without feet.

* The Dative case of all nouns is the same as the Accusative, with the preposition *da* prefixed. It might therefore be expunged; and the word in the Dative be said to be in the Accusative, governed by the preposition *da*. The Pronouns have a distinct Dative.—Ed.

Of the Masculine Gender.

Singular.	Plural.
Nom. *Thie,* a house,	N. *Thieyn,* houses,
Gen. *Yn thie,* of the house,	G. *Ny dhieyn,* of the houses,
Dat. *Da'n thie,* to the house,	D. *Da ny thieyn,* to the houses,
Acc. *Yn thie,* the house,	A. *Ny thieyn,* the houses,
Voc. *Y* or *O hie,* O house,	V. *Y hieyn,* O houses,
Abl. *Gyn thie,* Without a house.	A. *Gyn thieyn,* without houses.

Singular.	Plural.
Nom. *Baase,* death,	N. *Baaseyn,* deaths,
Gen. *Yn vaaish,* of death,	G. *Ny maaseyn,* of deaths,
Dat. *Da'n baase,* to the death,	D. *Da ny baaseyn,* to the deaths,
Acc. *Yn baase,* the death,	A. *Ny baaseyn,* the deaths,
Voc. *Y vaase,* O death,	V. *Y vaaseyn,* O deaths,
Abl. *Gyn vaase,* without death.	A. *Gyn vaaseyn,* without, &c.

Some nouns of this declension transpose their final consonants in the genitive singular, and in the plural number; as—

Singular.	Plural.
Nom. *Bannish,* a wedding,	N. *Ny banshyn,* the weddings,
Gen. *Ny banshey,* of a wedding,	G. *Ny manshyn,* of, &c.
Dat. *Da'n vannish,* to the wedding,	D. *Da ny banshyn,* to, &c.
Acc. *Yn vannish,* the wedding,	A. *Ny banshyn,* the, &c.
Voc. *Y vannish,* O wedding,	V. *Y vanshyn,* O weddings,
Abl. *Gyn vannish,* without a wedding.	A. *Gyn vanshyn,* without, &c.

Nouns ending in *er, or, id, ys,* are of this declension; and these nouns feminine:—

Singular.	Plural.
Nom. *Ooig,* a pit,	N. *Ny ooigyn,* pits,
Gen. *Ny hooigey,* of, &c.	G. *Ny hooigyn,* of pits.
Nom. *Creg,* a rock,	N. *Creggyn,* rocks,
Gen. *Ny creggey,* of a rock.	G. *Ny creggyn,* of rocks.
Nom. *Kiark,* a hen,	N. *Kiarkyn,* of hens,
Gen. *Ny giark,* of the hen.	G. *Ny giarkyn,* of hens.

And *toin*, gen. *ny toaney ; crosh*, an accident, gen. *ny groshey ; muir*, the sea, gen. *ny marrey ; muc*, a pig, gen. *ny muigey*, &c.

SECOND DECLENSION.

Nouns of the Second Declension are such as admit of no change in the termination of the singular number; and the plural is formed by adding *aghyn* to the final consonant; and, if the noun ends in a vowel, the vowel is cast away, except it be a monosyllable, and then the vowel remains: as—

Singular.		Plural.	
Nom.	*Caggey* (masc.) war,	N.	*Caggaghyn*, wars,
Gen.	*Yn chaggey*, of the war,	G.	*Ny gaggaghyn*, of the wars,
Dat.	*Da'n caggey*, to the war,	D.	*Da ny caggaghyn*, to the wars,
Acc.	*Yn caggey*, the war.	A.	*Ny caggaghyn*, the wars,
Voc.	*Y chaggey*, O war,	V.	*Y chaggaghyn*, O wars,
Abl.	*Gyn chaggey*, without, &c.	A.	*Gyn chaggaghyn*, without, &c.

Singular.		Plural.	
Nom.	*Gloyr* (fem.), glory,	N.	*Gloyraghyn*, glories,
Gen.	*Ny ghloyr*, of the glory,	G.	*Ny gloyraghyn*, of, &c.
Dat.	*Da'n ghloyr*, to the glory,	D.	*Da ny gloyraghyn*, to, &c.
Acc.	*Yn ghloyr*, the glory,	A.	*Ny gloyraghyn*, the glories,
Voc.	*Y ghloyr*, O glory,	V.	*Y gloyraghyn*, O glories,
Abl.	*Gyn ghloyr*, without, &c.	A.	*Gyn gloyraghyn*, &c.

Singular.		Plural.	
Nom.	*Cruinney*, a globe,	N.	*Cruinnaghyn*, globes,
Gen.	*Ny cruinney*, of a globe.	G.	*Ny gruinnaghyn*, of, &c.

Of this declension are the following nouns :—*cree*, a heart ; *ree*, a king ; *coirrey*, a furnace ; *chengey*, a tongue ; *pooar*, power ; *obbyr*, work ; *peccah*, sin, &c.

THIRD DECLENSION.

The Third Declension containeth nouns changeable in the cases of the singular number, and which form their plurals as the second declension.

Singular.	Plural.
Nom. *Yn sourey*, summer,	N. *Souraghyn*, summers,
Gen. *Yn touree*, of summer,	G. *Ny souraghyn*, of summers,
Dat. *Da'n tourey*, to the, &c.	D. *Da ny souraghyn*, to, &c.
Acc. *Yn tourey*, the summer,	A. *Ny souraghyn*, the, &c.
Voc. *Y houree*, O summer,	V. *Y houraghyn*, O, &c.
Abl. *Gyn hourey*, without, &c.	A. *Gyn souraghyn*, without, &c.

Singular.	Plural.
Nom. *Moir*, a mother,	N. *Moiraghyn*, mothers,
Gen. *Ny mayrey*, of a mother,	G. *Ny moiraghyn*, of, &c.
Dat. *Da'n voir*, to the mother,	D. *Da ny moiraghyn*, to, &c.
Acc. *Yn voir*, the mother.	A. *Ny moiraghyn*, the, &c.
Voc. *Y voir*, O mother,	V. *Y voiraghyn*, O, &c.
Abl. *Gyn voir*, without, &c.	A. *Gyn voiraghyn*, without, &c.

Of this declension are—

Singular.	Plural.
Nom. *Braar*, a brother,	N. *Braaraghyn*, brothers,
Gen. *Y vraarey*, of a brother,	G. *Ny mraaraghyn*, of, &c.

Singular.	Plural.
Nom. *Shuyr*, a sister,	N. *Shuyraghyn*, sisters,
Gen. *Ny shayrey*, of a sister.	G. *Ny shuyraghyn*, of sisters.

In the same manner are declined *geurey*, winter, gen. *y gheuree*, of winter; *cheer*, a country, gen. *ny cheerey*, of a country, &c.

Of this declension are nouns wanting the singular number, also nouns of multitude singular, and are regularly declined; as—

Singular.	Plural.
Nom. *Feill*, flesh,	N. *Cloan*, children,
Gen. *Ny foalley*, of the flesh,	G. *Ny glienney*, of children,
Dat. *Da'n eill*, to the flesh,	D. *Da'n chloan*, to the children,
Acc. *Yn eill*, the flesh,	A. *Yn chloan*, the children,
Voc. *O eill*, O flesh,	V. *Y chloan*, O children,
Abl. *Gyn eill*, without flesh.	A. *Gyn chloan*, without, &c.

Note here that *cloan*, *maase*, *sleih* (*vide* Of the Numbers, Chap. VI.), which apparently seem plural nouns, are only nouns of

multitude singular, and declined with a singular article; for, we never say *ta ny maase cheet*, but *ta'n maase cheet*, the cattle comes; *ta'n sleih chaglym*, the people assembles, not *ta ny sleih chaglym*.

THE FOURTH DECLENSION.

Nouns of this declension ending in *agh* in the singular change *agh* into *ee* in the plural, and add the particle *yn*; as—

	Singular.		Plural.
Nom.	*Cagliagh*, a boundary,	N.	*Cagleeyn*, boundaries,
Gen.	*Yn chagliagh*, of the, &c.	G.	*Ny gagleeyn*, of the, &c.
Dat.	*Da'n cagliagh*, to the, &c.	D.	*Da ny cagleeyn*, to the, &c.
Acc.	*Yn cagliagh*, the, &c.	A.	*Ny cagleeyn*, the, &c.
Voc.	*Y chagliagh*, O boundary,	V.	*Y chagleeyn*, O, &c.
Abl.	*Gyn chagliagh*, without, &c.	A.	*Gyn cagleeyn*, without, &c.

Of this declension are *claddagh*, &c.

Some nouns of this declension, to avoid the hiatus, receive the consonant *n*; as—

	Singular.		Plural.
Nom.	*Raantagh*, a bail,	N.	*Raanteenyn*, bails,
Gen.	*Yn raantagh*, of a bail.	G.	*Ny raanteenyn*, of the bails.

Some nouns of this declension, ending in vowels in the singular number, form their plural by adding *nyn* to the termination; as—

	Singular.		Plural.
Nom.	*Cliwe*, a sword,	N.	*Cliwenyn*, swords,
Gen.	*Yn chliwe*, of a sword.	G.	*Ny gliwenyn*, of the, &c.

So are *jaghee*, tythe; *briw*, a judge, &c., declined.

Some nouns of this declension form their plurals from the genitive singular, and transpose the final consonant; as—

	Singular.		Plural.
Nom.	*Annym*, a soul,	N.	*Anmeenyn*, souls,
Gen.	*Ny hanmey*, of the soul.	G.	*Ny hanmeenyn*, of the souls.
	Singular.		Plural.
Nom.	*Keeill*, a church,	N.	*Kialteenyn*, churches,
Gen.	*Ny killagh*, of the church.	G.	*Ny gialteenyn*, of the, &c.

And some, instead of *n*, admit of *t* in their plural; as, *moainee*, a turbary; *lheeanee*, a meadow; *bleïn*, &c.

Singular.	Plural.
Nom. *Bleïn*, a year,	N. *Bleeantyn*, years,
Gen. *Ny bleeaney*, of a year.	G. *Ny mleeantyn*, of the years.

FIFTH DECLENSION.

A, *o*, *u*, being broad vowels, are used promiscuously in general, but in monosyllable nouns the plural number follows the genitive singular, as—

Singular.	Plural.
Nom. *Doarn*, a fist or hand (shut),	N. *Duirn*, hands,
Gen. *Ny duirn*, of a fist,	G. *Ny ghuirn*, of hands,
Dat. *Da'n doarn*, to the hand,	D. *Dy ny duirn*, to the hands,
Acc. *Yn doarn*, the hand,	A. *Ny duirn*, the hands,
Voc. *Y ghoarn*, O hand,	V. *Y ghuirn*, O hands,
Abl. *Gyn doarn*, without, &c.	A. *Gyn duirn*, without hands.

Singular.	Plural.
Nom. *Cron*, a mast,	N. *Ny cruin*, masts,
Gen. *Y chruin*, of the mast,	G. *Ny gruin*, of the masts,
Dat. *Da'n chron*, to the mast,	D. *Dy ny cruin*, to the masts,
Acc. *Yn chron*, the mast,	A. *Ny cruin*, the masts,
Voc. *Y chron*, O mast,	V. *Y chruin*, O masts,
Abl. *Gyn chron*, without a mast.	V. *Gyn cruin*, without, &c.

Singular.	Plural.
Nom. *Kione*, a head,	N. *Ny king*, heady,
Gen. *Y ching*, of a head.	G. *Ny ging*, of the heads.

Singular.	Plural.
Nom. *Booa*, a cow,	N. *Ny baa*, cows,
Gen. *Ny baa*, of the cow.	G. *Ny maa*, of the cows.

Some monosyllables of this declension follow not their genitive, but change *a* into *e*; as—

Singular.	Plural.
Nom. *Mac*, a son,	N. *Ny mec*, sons,
Gen. *Yn vac*, of a son.	G. *Ny mec*, of the sons.

Some change *e* into *i*, as—

Singular.	Plural.
Nom. *Fer*, a man,	N. *Fir*, men,
Gen. *Yn er*, of the man.	G. *Ny vir*, of the men.

O, in monosyllables, is changed into the diphthong *ui*, as—

Nom. *Bolg*, a belly,	N. *Ny builg*, bellies,
Gen. *Yn volg*, of a belly.	G. *Ny muilg*, of bellies.

In this manner are declined *molt, stoyl, cront*, &c., &c.

Some polysyllable nouns also form the plural from the genitive case singular, and are of the fifth declension; as,

Singular.	Plural.
Nom. *Kellagh*, a cock,	N. *Ny kellee*, cocks,
Gen. *Y chellee*, of the cock,	G. *Ny gellee*, of the cocks,
Dat. *Da'n kellagh*, to the cock,	D. *Da ny kellee*, to the cocks,
Acc. *Yn kellagh*, the cock,	A. *Ny kellee*, the cocks,
Voc. *Y chellagh*, O cock,	V. *Y chellee*, O cocks,
Abl. *Gyn chellagh*, without, &c.	A. *Gyn kellee*, without cocks.

Singular.	Plural.
Nom. *Guiy*, a goose,	N. *Ny guoee*, the geese,
Gen. *Ny guoee*, of a goose.	G. *Ny ghuoee*, of the geese.
Nom. *Moddey*, a dog,	N. *Ny moddee*, dogs,
Gen. *Y voddee*, of a dog.	G. *Ny moddee*, of dogs.

Keyrrey, a sheep, &c., are of this declension, and thus declined:

Singular.	Plural.
Nom. *Keyrrey*, a sheep,	N. *Ny kirree*, sheep,
Gen. *Ny geyrragh*, of a sheep,	G. *Ny girree*, of the sheep,
Dat. *Da'n cheyrrey*, to the sheep,	D. *Da ny kirree*, to, &c.
Acc. *Yn cheyrrey*, the sheep,	A. *Ny kirree*, the sheep,
Voc. *Y cheyrrey*, O sheep,	V. *Y chirree*, O sheep,
Abl. *Gyn cheyrrey*, without, &c.	A. *Gyn kirree*, without, &c.

Adjectives sometimes become substantives, and are of this declension: as, *berchagh*, a rich man; *kimmagh*, a criminal; *peccagh*, a sinner, &c. Pl. *berchee, kimmee, peccee.*

CHAPTER X.

Of a Noun Adjective.

An Adjective is a word joined to a substantive, to express its *quality*. Therefore, Adjectives very properly follow their substantives in the Manks.

Adjectives may be formed from the genitive case of the nouns they derive from: as, *sourey*, summer, G. *y touree*, of summer; *geurey*, winter, G. *y gheuree*, of winter. Thus, *earish houree*, summer weather; *earish gheuree*, winter weather.

The variation of Adjectives is two-fold; of the gender and of the number.

The variation of the gender is that by which masculines become feminines; and this is effected by changing only the radical or initial consonant (if mutable) into its soft or secondary mute, as the following scheme will clearly elucidate.

	Masculine.		Feminine.
Dooinney.	*Bing*, shrill,	*Ben.*	*Ving*,
	Creeney, wise,		*Chreeney*,
	Dunnal, brave,		*Ghunnal*,
	Gennal, merry,		*Ghennal*,
	Jesh, proper,		*Yesh*,
	Kiart, just,		*Chiart*,
	Moyrnagh, proud,		*Voyrnagh*,
	Paagh, thirsty,		*Phaagh*,
	Quaagh, strange.		*Whaagh*.

The plurals of Adjectives are formed of singular masculines, without any change in their radical initials; as, *inneen vie*, a

good girl, Pl. *inneenyn mie; eddin ghennal,* a merry countenance, Pl. *eddinyn gennal.*

When the substantive is not expressed but understood, the Adjectives often change their plural termination, or, in fact, become substantives; as—

First, by adding only to the singular termination, which addition is generally *ee;* as, *fer niartal,* a strong man, Pl. *ny niartallee,* the strong (men).

Secondly, by changing the singular termination *agh* into *ee;* as, *berchagh,* rich, Pl. *ny berchee,* the rich:

Or, thirdly, by adding another vowel to the ultimate vowel of the singular without any addition; as, *doal,* blind, Pl. *ny doail,* the blind.

Sometimes the vowel *a* of the singular number is in the plural changed into *e;* as, *marroo,* dead, Pl. *ny merroo,* the dead.

Yet here I must observe, contrary to the received opinion of several of my countrymen, whose judgment I much value and esteem, that we have *plural adjectives*—adjectives of the plural number, that are distinguished from singulars by their termination. The following examples will prove the best argument.

Adjectives, whose singulars terminate in *agh,* in their plurals change *agh* into *ee;* as—

Singular.	Plural.
Nom. *Fer ynsagh,* a teacher, or [teaching man,	N. *Ny fir ynsee,* teachers, or [teaching men,
Gen. *Yn er-ynsagh,* of a teacher, &c.	G. *Ny vir-ynsee,*
Dat. *Da'n, fer-ynsagh,*	D. *Da ny fir-ynsee,*
Acc. *Yn fer-ynsagh,*	A. *Ny fir-ynsee,*
&c.	V. *O ir-ynsee,*
	A. *Gyn fir-ynsee.*

Singular.	Plural.
Fer kialgagh, a crafty man,	*Fir chialgee,*
Gen. *Yn er kialgagh,*	G. *Ny vir chialgee,*
Dat. *Da'n fer kialgagh,*	D. *Da ny fir chialgee,*
&c.	&c.

Thie jaayhagh, a smoky house,	*Ny thieyn jaaghee,*
Gen. &c.	G. *Ny dhieyn jaaghee,* &c.

The most general termination of plural adjectives is *ey,* which is added to the final consonant: as—

Singular.	Plural.
Nom. *Dooinney mooar,* a great man,	N. *Deiney mooarey,*
Gen. *Yn dooinney mooar,* of a, &c.	G. *Ny gheiney mooarey,* &c.
Nom. *Ben seyr,* a rich woman,	N. *Mraane seyrey,*
Gen. *Ny mrieh seyr,* of a rich, &c.	G. *Ny mraane seyrey.*
Nom. *Magher glass,* a green field,	N. *Magheryn glassey,*
Gen. *Yn vagher glass,* of the green, &c.	G. *Ny magheryn,* &c.
Nom. *Keyrrey vane,* a white sheep,	N. *Kirree vaney,*
Gen. *Ny geyragh vane.*	G. *Ny girree vaney.*

Many adjectives want the plural number: as, *mie,* good; *sie,* bad; *aalin,* fair; *glen,* pure; *crauee,* holy; *cam,* crooked; and such like.

Cardinal numbers have no plural when put in apposition or composition with their substantives, though their substantives at the same time may be either singulars or plurals: as, *troor,* three; *kiare,* four, &c.; and *thie,* an house; *three thieyn, kiare thieyn;* nor when set alone, or substantively, have they plurals; as we say, *ta'n chiare,* the four, not *ta ny kiare; ta'n wheig,* the five, not *ta ny queig.*

Ordinals have no plural number.

CHAPTER XI.

The Comparison of Adjectives.

In the Manks there are but two degrees of comparison, *viz.*, the positive, or low degree; and the superlative, or highest degree; as, *aalin*, fair, *s'aalin*, fairest; pos. *yn fer graney*, the ugly man; sup. *yn fer s'graney*, the ugliest man. But in this superlative is included the English comparative degree also; as, *s'aalin* may be Englished, fairer; and *s'graney*, uglier.

The superlative is formed of its positive by adding *s'* (a contraction of the word *smoo*, more, or most,) to the initial of its singular masculines; as, *pooaral*, powerful; sup. *s'pooaral*, more, or most powerful.

Between the comparatives, or words or persons compared, is commonly placed the comparative conjunction *na*, answering to the ante-comparative conjunction *ny*; as, *ta moddey bio* ny *share* na *lion marroo*, a live dog is better than a dead lion.

As the positive degree is a weak adjective, it undergoes those changes of gender that adjectives are subject to; but the superlative alters not, but is always expressed in its singular masculine; as, *yn ven ghennal*, the merry woman; sup. *yn ven s'gennal*, the merriest woman.

Monosyllables that begin and end with a consonant have always the syllable *ey* added to them in the superlative degree; as, pos. *bogh*t, poor; sup. *s'boghtey*, poorest.

Polysyllables ending in *agh* commonly change *agh* into *ee*; as, pos. *agglagh*, horrid, sup. *s'agglee*, most horrid; pos. *kiaralagh*, careful, sup. *s'kiaralee*, most careful.

Positives having *oa* and *io* change them into *e;* as, *moal,* feeble, sup. *s'melley,* most feeble; pos. *chion,* tight, sup. *s'chenney,* tightest:

Having *o* and *ia* make *i;* as, *trome,* heavy, sup. *s'trimmey,* heaviest; *gial,* white, sup. *s'gilley,* whitest:

Having *au,* make *iu*—as *roauyr,* fat, sup. *s'riurey,* fattest; *liauyr,* long, sup. *s'liurey,* longest.

These following are anomalous, or irregular comparisons :—

Positive.	Comp. and Sup.
Mie, good,	*Share,* better, or best.
Olk, bad,	*Smessey,* worse, or worst.
Beg, or *beggan,* little,	*Sloo,* less, or least.
Mooar, great,	*S'moo,* greater, or greatest.
Ymmodee, many,	*S'lhee,* more, or most.
Faggys, near,	*S'niessey,* nearer, or nearest.
Lhean, broad,	*S'lhea,* broader, or broadest.
Aeg, young,	*S'aa,* younger, or youngest.
Foddey, far, distant,	*S'odjey,* farther, or farthest.

Which variations run through all the European languages, as depending on the Celtic; and not from the caprice of custom, as Mr. Louth imagines. (See *Eng. Gr.* p. 26.)

The Manks language, besides the degrees of comparison already mentioned, has a sort of comparison which imports sometimes *equality,* sometimes *admiration,* and may be explained in English by *as, so, how:* as, *cha aalin as eshyn,* as fair as he; *s'mie lhiam shen dy jarroo!* how pleasing is it to me! *s'banglaneagh y peccagh!* how prolific is man! *s'mooar lhiam eh!* how I begrudge it! It is formed of the positive, by prefixing the contraction *s',* according to the rules of the superlative degree.

CHAPTER XII.

Of the Pronouns.

Of the Pronouns, some are Personal—as, *mee,* I; *shin,* we; *oo,* thou; *shiu,* ye; *eh,* he or it; *ee,* she; *ad,* they; or when any emphasis is expressed—*mish* for *mee, uss* for *oo, eshyn* for *eh, ish* for *ee.*

Some are Demonstratives—as, *shoh,* this; *shen,* that; *shid,* that there, or yonder.

Some are Relatives—as, *quoi,* who; *cre,* or *que,* what.

Some are Possessives—as, *my,* mine; *dty,* thine; *e,* his or hers.

Some are Interrogatives—as, *quoi,* who; *cre,* or *que,* what (*kys,* or *quis,* how).

Some are Derivatives—as, *mish, meehene; uss, oohene; ish, eehene.*

Pronouns are compounded with prepositions—as, *orrym,* upon me; *ort,* upon thee; *er,* upon him; *lhiam,* with me; *lhiat,* with thee; *lesh,* with him; &c., &c.* These are peculiar to our language, and are called pronominal participles; by the assistance of which, and the auxiliary verb *ta mee,* to be, annexed to the substantive, all possessive parts of speech are expressed. (See Construction of Prepositions.)

* The ingenious and learned author of the *Essay on the Antiquity of the Irish Language,* treating of these pronouns, has these words:—"The Orientalist will find a suprising affinity between these cognomina and the Hebrew *li, lo, lah,* &c. *olli, ollort, lionn,* &c., the Persian *aura,* &c.; and they are certainly of the same root."

1.—OF THE PERSONAL PRONOUNS AND THEIR DERIVATIVES.

Personal Pronouns are three—*mee,* I; *oo,* thou; *eh,* he; and *ee,* she; and are thus declined:—

Mee, I.

Singular.	Plural.
Nom. *Mee,* I,	N. *Shin, main,* or *mayd,* we,
Gen. *My,* or *aym,* of me,	G. *Ain,* of us, or our,
Dat. *Dou, hym, rhym,* to me,	D. *Dooin, hooin, rooin,* to us,
Acc. *Mee,* me,	A. *Shin,* us,
Voc. (caret)	V.
Abl. *Voym,* from me.	A. *Voïn,* from us.

Oo, thou.

Singular.	Plural.
Nom. *Oo,* thou,	N. *Shiu,* you, or ye,
Gen. *Dty,* or *ayd,* of thee, or thine,	G. *Eu,* of you, or your,
Dat. *Dhyt, rhyt, hood,* to thee,	D. *Diu, hiu, riu,* to you,
Acc. *Oo,* thee,	A. *Shiu,* you,
Voc. *Oo,* thou,	V. *Shiu,* you,
Abl. *Void,* from thee.	A. *Veue,* from you.

Eh, he.

Singular.	Plural.
Nom. *Eh,* he, or it,	N. *Ad,* they,
Gen. *E,* or *echey,* of him or it,	G. *Oc,* of them,
Dat. *Da, rish, huggey,* to him or it,	D. *Daue, roo, huc,* to them,
Acc. *Eh,* him, or it,	A. *Ad,* them,
Voc. (caret)	V. (caret)
Abl. *Voish,* or *veih,* from him or it.	A. *Voue,* from them.

Ee, she.

Singular.	Plural.
Nom. *Ee,* she,	N. *Ad,* &c., like *Eh.*
Gen. *E,* or *eck,* of her, or hers,	
Dat. *J'ee, r'ee, huic,* to her,	
Acc. *Ee,* her,	
Voc. (caret)	
Abl. *Voee,* from her,	

Hene, self, or alone, expressing emphasis or apposition, may be added to the pronouns personal; thus, *mee-hene*, I myself; and so throughout, except when it is added to *aym*, *hym*, *rhym*, *voym*, and then *h* is changed into *p*, as *aympene*, *hympene*, &c.

Ish in the feminine, and *eshyn* in the masculine, are emphatical pronouns, and used in composition: as, *ecksh*, hers; *echeysyn*, his, or of him.

Mish, *shinyn*; *aym's*, *ainyn*; *dooys*, *hym's*; *dooinyn*, *hooinyn*, &c.; *uss*, *shiuish*; *ayd's*, *euish*; *dhyt's*, *rhyt's*, &c.; *eshyn*, *ish*; *echeysyn*, *ecksh*; *dasyn*, *jeeish*, &c., are used when particular persons or things are set in opposition to one another, or when property is signified: as, *shoh yn lioar* ayms, *cha nee yn lioar* echeysyn, this is *my* book, not *his*; *cur* dooys *eh*, *cha nee* dasyn, give it to *me*, not to *him*. Otherwise it would be, *cur dou eh*, &c.

2.—DEMONSTRATIVES.

Shoh, *shen*, *shid* are common, undeclinable, and all of the third person: *cre shoh?* what's this? *cre shen?* what's that? *cre shid?* what's yonder, or there?

3.—RELATIVES.

Quoi, who, *cre*, what, are common. Relatives are generally understood, and not expressed, in Manks.

4.—THE POSSESSIVE PRONOUNS.

My, mine or my.

My is of both genders; and, when it comes before a vowel, *y* is cast away, and *m'* only expressed—as, *m'annym*, my soul, for *my annym*.

Dty, thine or thy.

Dty is of both genders; and by apostrophe *dt'*—as, *dt'ennal*, thy breath, for *dty ennal*.

E, his, her, or its.

The gender of the possessive pronoun *e* is determined only by the initial letter of the following substantive; aspirated after *e*

masc., as *e ghoo,* his word, *e hooil,* his eye; but remaining unaltered after *e* fem., as *e goo,* her word, *e sooil,* her eye. It also doubles in expression the initial consonant of the following noun, when it comes before substantives beginning with *l, n, r.* The same rule holds in the Spanish, Welsh, and Irish.

Nyn, our, your, their, of all genders, and the plural number, used indiscriminately with substantives of both numbers—as *nyn dhie,* our house, pl. *nyn dhieyn.*

5.—INTERROGATIVES.

Quoi, who—what man or person.

Cre, what—what thing.

They are of all genders and numbers.

They are not always interrogatives, but are sometimes indefinites, especially when attended with *erbee,* any: as *quoi-erbee nee shoh,* whosoever doth this; *quoi-erbee nee eh,* whosoever doth it; *cree-erbee te,* or rather *t'eh,* whatever it be.

CHAPTER XIII.

Of a Verb.

There are four sorts of Verbs, viz., the Active, and Passive, the Auxiliary, and Impersonal.

The Manks Verbs are for the most part formed of substantives of the same signification with them: as, *ynsagh*, learning, *t'eh gynsagh*, he learns; *coayl*, loss, *t'eh coayl*, he loses.

They have properly but three Tenses—the Present, Past, and Future; the rest are formed by the help of auxiliaries.

THE FORMING OF A REGULAR VERB ACTIVE.

The Indicative Mood, present tense, is always formed of the participle of the present tense and the auxiliary verb *ta mee*, to be. And indeed all the other tenses are frequently used in the participles only, particularly in discourse, joined with the auxiliary *ta mee*: as—

REGULAR VERBS.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
Ta mee coayl, I lose, or am losing,	*Ta shin coayl*, we lose, or, &c.
T'ou coayl, thou losest, or art losing,	*Ta shiu coayl*, ye lose, or, &c.
T'eh coayl, he loseth, or is losing,	*T'ad coayl*, they lose, &c.

Preterimperfect.

Singular.	Plural.
Chaill mee, I did lose,	*Chaill shin,* we lost, or did lose,
Chaill oo, thou lost, or didst lose,	*Chaill shiu,* ye lost, or did lose,
Chaill eh, he lost.	*Chaill ad,* they lost, &c.

Or:

Va mee coayl, I lost, or was losing,	*Va shin coayl,* we were losing,
V'ou coayl, thou lost, or wast losing,	*Va shiu coayl,* ye were losing,
V'eh coayl, he was losing.	*V'ad coayl,* they were losing.

This tense may be conjugated, by the help of the verb *ren,* from the irregular verb *jannoo,* to do, as—

Singular.	Plural.
Ren mee coayl, I lost, or did lose,	*Ren shin coayl,* we lost, &c.
Ren oo coayl, thou didst lose,	*Ren shiu coayl,* ye lost, &c.
Ren eh coayl, he lost.	*Ren ad coayl,* they lost, &c.

Preterperfect.

Singular.	Plural.
Ta mee er choayl, I have lost,	*Ta shin er choayl,* we have lost,
T'ou er choayl, thou hast lost,	*Ta shiu er choayl,* ye have lost,
T'eh er choayl, he hath lost.	*T'ad er choayl,* they have lost.

Preterpluperfect.

Va mee er choayl, I had lost,	*Va shin er choayl,* we had lost,
V'ou er choayl, thou hadst lost,	*Va shiu er choayl,* ye had lost,
V'eh er choayl, he had lost.	*V'ad er choayl,* they had lost.

Future Tense.

Cailleeym, I shall or will lose,	*Caillee mayd,* or *shin,* we, &c.
Caillee oo, thou shalt or wilt lose,	*Caillee shiu,* ye, &c.
Caillee eh, he shall or will lose.	*Caillee ad,* they, &c.

When a relative is either expressed or understood, the persons of the future tense terminate in *ys,* and the nominative case is always set before the verb: as, *mish loayrys rish,* I am he that will speak to him; *uss screeuys huggey,* thou art he that shall write to him; *eshin chaillys,* he who shall lose.

If the verb begin with a mutable consonant, then shall it always be aspirated: as, *yn fer chaillys,* the man that shall lose;

yn ven vlieaunys, &c., *ny deiny ghuinnys*, the men that shall wound. Which termination is common to both numbers.

IMPERATIVE MOOD.

Caill, lose thou. *Caill-jee*, lose ye.

The third person of the Imperative Mood might, perhaps, be supplied from the future tense of the indicative :—

Caillee eh, let him lose. *Caillee ad*, let them lose.

SUBJUNCTIVE MOOD.

The Subjunctive Mood may be formed of auxiliaries and the verb compound *foddym*, to be able, without any change in the verb : as—

Present Tense.

Singular.	Plural.
Foddym coayl, I may lose,	*Foddee shin*, or *mayd coayl*, we, &c.
Foddee oo coayl, thou mayest, &c.	*Foddee shiu coayl*, ye may lose,
Foddee eh coayl, he may lose.	*Foddee ad coayl*, they may lose.

But this manner of formation is periphrastic ; and, as the present tense of the Subjunctive Mood is never used but after the adverbs *dy* and *ny*, that and if, like the French *que*, that, the following seems to be the original and truest mode of formation :

Singular.	Plural.
Dy gaillyn, that I lose,	*Dy gaill mayd*, or *shin*, that we, &c.
Dy gaill oo, that thou lose,	*Dy gaill shiu*, that ye lose,
Dy gaill eh, that he lose.	*Dy gaill ad*, that they lose.

Preterimperfect.

Singular.	Plural.
Chaillin, I might, should, would, or could lose,	*Chaillagh shin*, we might, &c.
Chaillagh oo, thou mightest, &c.	*Chaillagh shiu*, ye might, &c.
Chaillagh eh, he might, &c.	*Chaillagh ad*, they might, &c.

Periphrastical Formation.

Yinnyn coayl, I might, &c., lose,	*Yinnagh shin coayl*, we, &c.
Yinnagh oo coayl, thou mightest, &c.	*Yinnagh shiu coayl*, ye, &c.
Yinnagh eh coayl, he might, &c.	*Yinnagh ad coayl*, they, &c.

This tense may be declined with *lhisin*, I should or ought, and *cddin*, I might, in the same manner.

Preterperfect and Preterpluperfect.

Singular.	Plural.
Veign er choayl, I had lost, or might	*Veagh shin er choayl*, we, &c. have lost,
Veagh oo er choayl, thou hadst lost, &c.	*Veagh shiu er choayl*, ye, &c.
Veagh eh er choayl, he had lost, &c.	*Veagh ad er choayl*, they, &c.

Future Tense.

This tense is formed as the present tense regular of the subjunctive mood.

INFINITIVE MOOD.

The Infinitive Mood is known commonly by the sign *to*, or by its following another verb in the same sentence without any nominative case between; and, though the verb stand unvaried as to itself, yet doth it admit of three tenses, viz., the present, the preter, and preterpluperfect tenses: as—

Present.—Dy choayl, to lose.

Preter.—T'ou gobbal dy vel mee er choayl *eh*, thou deniest that I have lost it.

Preterpluperfect.—Dob oo dy row mee er choayl, thou deniedst that I had lost.

PARTICIPLES.

Participle Present.—Coayl, losing.

The Participles of the preter and future tenses are formed by prefixing the particle *er*, after, to the preter, and *er-chee*, about, to the future.

Participle Preter.—Er choayl, having lost.

Future.—Er-chee coayl, about to lose.

Supine.—Caillit, lost.

The supines end in *t* or *it*, which form the participle of the passive voice, and which, with the auxiliary verb *ta mee*, to be, go through all the tenses: as, *ta mee coayl* (active), I lose; *ta mee caillit* (passive), I am lost.

In the conjugation of verbs, a negative much alters the initials; and, therefore, to every verb here conjugated the affirmatives and negatives follow.

The negative to the indicative and subjunctive moods is *cha*, not; and to the imperative, *ny*, not: as, *cha gaillym*, I will not lose; *ny caill*, lose thou not; *cha gaillin*, I would not lose.

Interrogative.—*Chaill oo?* did you lose?
Nagh chaill oo? did you not lose?
Affirmative.—*Chaill mee*, I did lose.
Negative.—*Cha chaill mee*, I did not lose.
Ny caill, lose not.

Screeu, to write, or writing.

Preter.

Singular.	Plural.
Screeu-mee, I wrote,	*Screeu shin*, we wrote,
Screeu oo, thou didst write,	*Screeu shiu*, ye wrote,
Screeu eh, he wrote.	*Screeu ad*, they wrote.

Future.

Screeu-ym, I shall or will write, *Screeuee shin*, we shall, &c., write,
Screeuee oo, thou shalt, &c., write, *Screeuee shiu*, ye shall, &c., write,
Screeuee eh, he shall, &c., write. *Screeuee ad*, they shall, &c., write.

IMPERATIVE MOOD.

Screeu, write thou. *Screeu-jee*, write ye.

SUBJUNCTIVE MOOD.

Preter.

Screeuin, I might or could write, *Screeuagh shin*, we might, &c.
Screeuagh oo, thou mightest, &c. *Screeuagh shiu*, ye might, &c.
Screeuagh eh, he might, &c. *Screeuagh ad*, they might, &c.

INFINITIVE MOOD.

Present.—*Dy screeu*, to write.
Supine.—*Screeut*, written.

PARTICIPLES.

Present.—*Screeu,* writing.
Preter.—*Er-screeu,* after writing, having written.
Future.—*Er-chee screeu,* about to write.

Interrogative.—*Screeu oo?* did you write?
Nagh screeu oo huggey? did you not write to him?
Affirmative.—*Screeu mee,* I did write.
Screeuym, I will write.
Negative.—*Cha screeu me,* I did not write.
Ny screeu, do not write.

Giu, to drink, or drinking.

Preter.

Singular.	Plural.
Diu mee, I drank,	*Diu shin,* we drank,
Diu oo, thou drankest,	*Diu shiu,* ye drank,
Diu eh, he drank.	*Diu ad,* they drank.

Future.

Iu-ym, I shall or will drink,	*Iuee mayd,* or *shin,* we shall, &c.
Iuee oo, thou shalt or wilt drink,	*Iuee shiu,* ye shall, &c.
Iuee eh, he shall or will drink.	*Iuee ad,* they shall, &c.

IMPERATIVE MOOD.

Iu, drink thou.	*Iu-jee,* drink ye.

SUBJUNCTIVE MOOD.

Preter.

Iuin, I might or could drink,	*Iuagh shin,* we might, &c.
Iuagh oo, thou mightest, &c.	*Iuagh shiu,* ye might, &c.
Iuagh eh, he might, &c.	*Iuagh ad,* they might, &c.

INFINITIVE MOOD.

Present.—*Dy iu,* to drink.
Supine.—*Iut,* drunk.

PARTICIPLES.

Present.—*Giu,* drinking.
Preter.—*Er n' iu,* having drunk.
Future.—*Er-chee giu,* about to drink.

Interrogative.—*Diu oo?* did you drink?
Nagh diu oo? did you not drink?
Cre iuys oo? what will you drink?
Affirmative.—*D'iu mee,* I drank.
Iu-ym, I will drink.
Negative.—*Cha diu mee,* I did not drink.
Cha n' iu-ym, I will not drink.
Ny iu, drink not.

Ginsh, to tell; or, telling.

Preter.

Singular.	Plural.
Dinsh mee, I told;	*Dinsh shin,* we told;
Dinsh oo, thou toldest;	*Dinsh shiu,* ye told;
Dinsh eh, he told.	*Dinsh ad,* they told.

Future.

Inshym, I shall, or, will tell;	*Inshee mayd,* we shall, or, &c.;
Inshee oo, thou shalt, or, wilt tell;	*Inshee shiu,* ye shall, &c.
Inshee eh, he shall, or, will tell.	*Inshee ad,* they, &c.

IMPERATIVE MOOD.

Insh, tell thou.	*Insh-jee,* tell ye.

SUBJUNCTIVE MOOD.

Preter.

Inshin, I might, or, could tell;	*Inshagh shin,* we might, &c.
Inshagh oo, thou mightest, &c.	*Inshagh shiu,* ye, &c.
Inshagh eh, he might, or, &c.	*Inshagh ad,* they, &c.

INFINITIVE MOOD.

Present.— *Dy insh,* to tell.
Supine.—*Inshit,* told.

PARTICIPLES.

Present.—*Ginsh,* telling.
Preter.—*Er n' insh,* having told.
Future.—*Er-chee n' insh,* about to tell.

Interrogative.—*Quoi dinsh dhyt?* who told thee?
Nagh dinsh eh dhyt? did he not tell thee?
Affirmative.—*Dinsh Juan dou,* John told me.
Negative.—*Cha dinsh eh dhyt,* he did not tell thee.
Cha n' inshym dhyt, I will not tell thee.

Gimmeeaght, to go; or, going to depart.

Singular.	Plural.
Dimmee mee, I went, or, did go;	*Dimmee shin,* we went;
Dimmee oo, thou wentest;	*Dimmee shiu,* ye went;
Dimmee eh, he went.	*Dimmee ad,* they went.

Future.

Immeeym, I shall, or, will go;	*Imme mayd,* we shall, or, &c.
Immee oo, thou shalt, &c.	*Immee shiu,* ye shall, &c.
Immee eh, he shall, &c.	*Immee ad,* they shall, &c.

IMPERATIVE MOOD.

Immee, go. *Immee-je,* go ye.

SUBJUNCTIVE MOOD.

Preter.

Immeein, I might, or, could go;	*Immaghshin,* we might, or, &c.
Immagh oo, thou, &c.	*Immagh shiu,* ye might, &c.
Immagh eh, he might, &c.	*Immagh ad,* they might, &c.

INFINITIVE MOOD.

Present.—Dy immeeaght, to go.
Supine.—Immit, gone.

PARTICIPLES.

Present.—Gimmeeaght, going.
Preter.—Er n'immeeaght, having gone.
Future.—Er-chee gimmeeaght, about to go.

Interrogative.—*Vel oo gimmeeaght?* are you going?
Nagh n'immee oo? will you not go?
Affirmative.—*Ta mee gimmeeagh,* I am going.
Negative.—*Cha n' immeeym,* I will not go.
Cha n' immayd, we will not go.

Kionnaghey, to buy; or, buying.

Preter.

Singular.	Plural.
Chionnee mee, I bought, or did buy;	*Chionnee shin,* we bought, &c.
Chionnee oo, thou boughtest, &c.	*Chionnee shiu,* ye bought, &c.
Chionnee eh, he bought, &c.	*Chionnee ad,* they bought, &c.

Future.

Kionnee-ym, I shall, or did buy;	*Kionnee mayd,* we shall, &c.
Kionnee oo, thou shalt, &c.	*Kionnee shiu,* ye shall, &c.
Kionnee eh, he shall, or will, &c.	*Kionnee ad,* they shall, &c.

IMPERATIVE MOOD.

Kionnee, buy. *Kionnee-jee,* buy ye.

SUBJUNCTIVE MOOD.

Preter.

Chionneein I might, or could buy;	*Chionnagh shin,* we might, &c.
Chionnagh oo, thou mightest, &c.	*Chionnee shiu,* ye, &c.
Chionnagh eh, he, &c.	*Chionnagh ad,* they, &c.

INFINITIVE MOOD.

Present.—Dy chionnaghey, to buy.
Supine.—Kionnit, bought.

PARTICIPLES.

Present.—Kionnaghey, buying.
Preter.—Er chionnaghey, having bought.
Future.—Er-chee kionnaghey, about to buy.

Gymmyrkey, to bear, or carry, or behave.

Preter.

Singular.	Plural.
Dymmyrk mee, I bore;	*Dymmyrk shin,* we bore;
Dymmyrk oo, thou borest;	*Dymmyrk shiu,* ye bore;
Dymmyrk eh, he bore.	*Dymmyrk ad,* they bore.

Future.

Ymmyrk-ym, I shall, or will bear;	*Ymmyrkee mayd, or shin,* we, &c.
Ymmyrkee oo, thou shalt, &c.	*Ymmyrkee shiu,* they shall, &c.
Ymmyrkee eh, he shall, &c.	*Ymmyrkee ad,* they shall, &c.

IMPERATIVE MOOD.

Ymmyrk, bear.	*Ymmyrk-jee,* bear ye.

SUBJUNCTIVE MOOD.

Preter.

Ymmyrkin, I might, or could bear;	*Ymmyrkagh shin,* we might, &c.
Ymmyrkagh, oo, thou, &c.	*Ymmyrkagh shiu,* ye might, &c.
Ymmyrkagh eh, he, &c.	*Ymmyrkagh ad,* they, &c.

INFINITIVE MOOD.

Present.—Dy ymmyrkey, to bear.
Supine.—Ymmyrkit, borne.

PARTICIPLES.

Present.—Gymmyrkey, bearing.
Preter.—Er n' ymmyrkey, having borne.
Future.—Er-chee gymmyrkey, about to bear.

Goaill, to take; or, taking.

Preter.

Singular.	Plural.
Ghow mee, I took, or did take;	*Ghow shin,* we took;
Ghow oo, thou didst take;	*Ghow shiu,* ye took;
Ghow eh, he did take.	*Ghow ad,* they took.

Future.

Gow-ym or *goym,* I shall, or, &c.; *Goweemayd,* we shall, or will, &c.
Goweeoo, thou shalt, or wilt take; *Gowee shiu,* ye shall, &c.
Gowee eh, he shall, or will take; *Gowee ad,* they, &c.

IMPERATIVE MOOD.

Gow, take. *Gow-jee,* take ye.

SUBJUNCTIVE MOOD.

Preter.

Ghoïn, I might, or could take; *Ghoghe mayd,* or *shin,* we, &c.
Ghoghe oo, thou mightest, &c. *Ghoghe shiu,* ye might, &c.
Ghoghe eh, he might, &c. *Ghoghe ad,* they might, &c.

INFINITIVE MOOD.

Present.—Dy ghoaill, to take.
Supine.—Goit, taken.

PARTICIPLES.

Present.—Goaill, taking.
Preter.—Er ghoaill, having taken.
Future.—Er-chee goaill, about to take.

Many nouns, betokening the passions of the mind and body, are conjugated with the verb substantive *ta mee, to be,* put for *have,* as the verb *sum* for *habeo* in Latin.

EXAMPLES.

Fys, knowledge.

Present.

Singular.	Plural.
Ta fys aym, I know, or I have knowledge;	*Ta fys ain,* we know;
Ta fys ayd, thou knowest, or, &c.	*Ta fys eu,* ye, &c.
Ta fys echey, he knows, &c.	*Ta fys oc,* they, &c.

Preter.

Va fys aym, I knew, &c.	*Va fys ain,* we, &c.
Va fys ayd, thou knewest, &c.	*Va fys eu,* ye knew;
Va fys echey, he knew, &c.	*Va fys oc,* they knew, &c.

Future.

Bee fys aym, I will know;	*Bee fys ain,* we shall, or will, &c.
Bee fys ayd, thou wilt know;	*Bee fys eu,* ye shall, &c.
Bee fys echey, he will know.	*Bee fys oc,* they shall, &c.

In like manner.

Graih, love.

Present.

Ta graih aym (er), I love (him);	*Ta graih ain,* we love;
Ta graih ayd, thou lovest;	*Ta graih eu,* ye love;
Ta graih eck, or *echey,* she or he loveth.	*Ta graih oc,* they love.

Preter.

Va graih aym, I loved;	*Va graih ain,* we loved;
Va graih ayd, thou lovedst;	*Va graih eu,* ye loved;
Va graih echey, he loved.	*Va graih oc,* they loved.

Future.

Singular.	Plural.
Bee graih aym, I will love,	*Bee graih aym,* we will love,
Bee graih ayd, thou wilt love,	*Bee graih ayd,* ye will love,
Bee graih echey, he will love.	*Bee graih oc,* they will love.

This takes two participial pronouns: as, *ta graih aym er,* I love him; *ta graih echey orrym,* he loves me.

The adverb *ersooyl,* away, is used as a verb with the auxiliary *ta mee,* to be; as—

Preter.

Va mee ersooyl, I went, or was gone; *Va shyn ersooyl,* we, &c.
V'ou ersooyl, thou wentest, or wast gone; *Va shiu ersooyl,* ye, &c.
V'eh ersooyl, he went, or was gone. *V'ad ersooyl,* they, &c.

Future.

Bee 'm ersooyl, I will be gone; *Bee mayd ersooyl,* we, &c.
Bee oo ersooyl, thou wilt be gone; *Bee shiu ersooyl,* ye, &c.
Bee eh ersooyl, he will be gone. *Be ad ersooyl,* they, &c.

IMPERATIVE MOOD.

Ersooyl, away, begone. *Ersooyl-jee,* be ye gone.

Of Reciprocal Verbs.

Reciprocal or Reflecting Verbs are common to this language as to the Hebrew, French, Irish, &c., and require two personal pronouns when the sense is turned by the auxiliary verb *ta mee,* to be; which is the most elegant and pointed expression. Nevertheless, the simple verb may be used alone, as in the following examples:—

Cadley, to sleep; or, sleeping.

Present.

Singular.

Ta mee my chadley, I sleep, or do sleep, or am sleeping; or, *ta mee cadley.*

T'ou dty chadley, thou sleepest, or art sleeping; or, *t'ou cadley.*
T'eh ny chadley, he sleepeth, or sleeps; or, *t'eh cadley.*

Plural.

Ta shin nyn gadley, or *ta shin cadley,* or *ny chadley,* we sleep.
Ta shiu nyn gadley, or *ta shiu cadley,* or *ny chadley,* ye sleep.
T'ad nyn gadley, or *t'ad cadley,* or *ny chadley,* they sleep.

Preter.

Va mee my chadley, I was sleeping, or I slept; or, *chaddil mee.*
V'ou dty, &c.

Future.

Bee'm my chadley, I will sleep, or be sleeping; or, *cadlym.*
Bee oo dty chadley, or, *cadlee oo,* thou shalt, or wilt sleep.
Bee eh ny chadley, or, *cadlee eh,* he shall, or will sleep.

Interrogative.—*Row oo dty chadley?* were you asleep?
Vel oo dty chadley? are you asleep?
Affirmative.—*Va mee my chadley,* or *chaddil mee,* I slept.
Ta cadley orrym, I am sleepy.
Negative.—*Cha vel mee my chadley,* I am not asleep.
Cha chaddil mee, I did not sleep.
Cha gadlym, I will not sleep.

Shassoo, to stand; or, be standing.

Ta mee my hassoo, or *ta mee shassoo,* I stand, or am standing.
T'ou dty hassoo, or *t'ou shassoo,* thou standest, or art standing.
T'eh ny hassoo, or *t'eh shassoo,* he standeth, or is standing.

Plural.

Ta shin nyn shassoo, or *ny hassoo,* or *ta shin shassoo,* we are standing, or do stand.
Ta shiu nyn shassoo, or *ny hassoo,* or *shassoo,* ye stand, &c.
T'ad nyn shassoo, or *ny hassoo,* or *shassoo,* they stand.

Preter.

Singular.

Va mee my hassoo, or *hass mee,* I stood, or was standing.
V'ou dty hassoo, or *hass oo,* thou stoodest, &c.
V'eh ny hassoo, or *hass eh,* he stood, &c.

Plural.

Va shin nyn shassoo, or *ny hassoo,* or *hass shin,* &c.

Future.

Singular.

Bee'm my hassoo, or *shassym,* I will stand, &c.
Bee oo dty hassoo, or *shassee oo,* thou wilt stand.
Bee eh ny hassoo, or *shassee eh,* he will stand.

Plural.

Bee mayd nyn shassoo, or *shassee mayd,* we will stand.
Bee shiu nyn shassoo, or *shassee shiu,* ye will stand.
Bee ad nyn shassoo, or *shassee ad,* they shall or will stand, &c.

Interrogative.—*Row oo dty hassoo?* Were you standing?
Vel eh ny hassoo? Is he standing?
Affirmative.—*Va mee my hassoo,* I was standing.
T'eh ny hassoo, he is standing.
Negative.—*Cha row mee my hassoo,* I was not standing.
Cha vel eh ny hassoo, he is not standing.
Cha shassym, I will not stand.
Ny shass, stand not.

MORE EXAMPLES.

Ta mee my hoie, I sit.

Interrogative.—*Vel oo dty hoie?* Do you sit?
Affirmative.—*Ta mee my hoie,* I sit.
Negative.—*Cha vel mee my hoie,* I do not sit.

Ta mee er my ghoostey, I am awake.

Interrogative.—*Vel oo er dty ghoostey?* Art thou awake? [&c.
Affirmative.—*Va mee er my ghoostey,* or *ghooisht mee,* I was awake,
Negative.—*Cha bee'm er my ghoostey,* or *cha dooishtym,* I will not,
Ny bee er dty ghoostey, or *ny dooisht,* don't awake. [&c.

Ta mee er my chosh, I am on foot.

Interrogative.—*Vel oo er dty chosh?* Are you on foot?
Affirmative.—*Ta mee er my chosh,* I am on foot.
Negative.—*Cha vel mee er my chosh,* I am not on foot.
Ny bee er dty chosh, be not on foot.

Of a Verb Passive.

In Manks there is no Passive Voice; but in all parts of speech it is elegantly and expressively formed by the verb *ta me,* to be, and the supine active, or participle passive.

The tenses are formed by the participle, which always ends in *it* or *t,* and serves throughout all the persons of both numbers with the verb substantive *ta mee,* to be.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
Ta mee caillit, I am lost,	*Ta shin caillit,* we are lost,
T'ou caillit, thou art lost,	*Ta shiu caillit,* ye are lost,
T'eh caillit, he is lost.	*T'ad caillit,* they are lost.

Preterimperfect.

Va mee caillit, I was lost,	*Va shin caillit,* we were lost,
V'ou caillit, thou wast lost,	*Va shiu caillit,* ye were lost,
V'eh caillit, he was lost.	*V'ad caillit,* they were lost.

Preterperfect.

Ta mee er ve caillit, I have been lost, *Ta shin er ve caillit,* we, &c.
T'ou er ve caillit, thou hast been, &c. *Ta shiu er ve caillit,* ye, &c.
T'eh er ve caillit, he has been lost. *T'ad er ve caillit,* they, &c.

Preterpluperfect.

Va mee er ve caillit, I had been lost, *Va shin er ve caillit,* we had been lost,
V'ou er ve caillit, thou hadst been lost, *Va shiu er ve caillit,* ye, &c.
V'eh er ve caillit, he had been lost, *V'ad er ve caillit,* they, &c.

Future.

Bee'm caillit, I shall or will be lost, *Bee mayd caillit,* we, &c.
Bee oo caillit, thou shalt, &c. *Bee shiu caillit,* ye, &c.
Bee eh caillit, he shall, &c. *Bee ad caillit,* they, &c.

IMPERATIVE MOOD.

Bee caillit, be thou lost. *Bee-jee caillit,* be ye lost.

SUBJUNCTIVE MOOD.

Present Tense.

Dy bee'm caillit, that I be (or may or can be) lost, *Dy bee mayd caillit,* that we, &c.
Dy bee oo caillit, that thou be lost, *Dy bee shiu caillit,* that ye, &c.
Dy bee eh caillit, that he be lost. *Dy bee ad caillit,* that they, &c.

Preter.

Veign er ve caillit, I had been, or I might have been lost, *Veagh shin er ve caillit,* we, &c.
Veagh oo er ve caillit, thou, &c. *Veagh shiu er ve caillit,* ye, &c.
Veagh eh er ve caillit, he, &c. *Veagh ad er ve caillit,* they, &c.

INFINITIVE MOOD.

Present.—Dy ve caillit, to be lost.
Participle.—Caillit, lost.

The preter and future tenses of the indicative mood are often very elegantly formed by the help of the irregular *goll,* to go: as—

Singular.	Plural.
Hie mee er coayl, I was lost,	*Hie shin er coayl,* we were lost,
Hie oo er coayl, thou wast lost,	*Hie shiu er coayl,* ye were lost,
Hie eh er coayl, he was lost.	*Hie ad er coayl,* they were lost.

Future.

H'em er coayl, I will be lost, *Hed,* or *hem mayd er coayl,* we, &c.
H'eu er coayl, thou wilt be lost, *Hed shiu er coayl,* ye, &c.
Hed eh er coayl, he will be lost. *Hed ad er coayl,* they, &c.

Impersonals are such as have no persons, except the third person singular only: as, *keearagh,* to grow night; *cheeree eh,* it grew night; *keeree eh,* it will grow night.

Of the Auxiliary Verbs.

There are no Auxiliary or Helping Verbs in the dead tongues —viz., the Greek, the Hebrew, and the Latin; but in all the living tongues there are—viz., the French, the Spanish, the Italian, the German, the Irish, &c., &c., except in the Portuguese.

The principal auxiliary verb is *ta mee,* to be, or, I am, which is used on all occasions, as the verb *sum* in Latin, as the verb *être* or *sûis* in French, and as *taim* in Irish; all of the like signification.

The other auxiliaries are *vel mee,* am I; *foddym,* I am able; *saillym,* I am willing; which are personals. *She* (it is), which is often substituted for *ta mee,* and *sheign* (must), are used impersonally, and always joined to a substantive: as, *she* mish *t'ayn,* it is I; *sheign* dhyt *loayrt* thou must speak. *Vel mee* is used in asking or denying: as, *Vel mee er ghra eh, as nagh vel mee er chooilleeney eh?* Have I said it, and have I not performed it? *Cha vel,* you have not.

Row, was, is an auxiliary, and generally used in the past time, either to ask a question—as, *Row fer erbee dy my laccal?* Did any one want me? or, was anybody wanting me?—or else denies: as *Cha row,* there did not, or was not. Sometimes it is added

as an auxiliary to the auxiliary *ta mee*, as *Va dooinney dy row*, there was a man that was. It is also elegantly used, in supplicating or wishing, for the future tense—*Shee dy row mârin!* May peace be with us!

Verb Substantive, or Auxiliary Verb.

Ta mee, I am.

INDICATIVE MOOD.

Present Tense.

Singular.—*Ta mee*, I am; *t'ou*, or *ta oo*, thou art; *t'eh*, or *ta eh*, he or it is; *t'ee*, she is.

Plural.—*Ta shin*, we are; *ta shiu*, ye are; *t'ad*, they are.

Preterimperfect.

Singular.—*Va mee*, I was; *v'ou*, thou wast; *v'eh* he was; *v'ee*, she was.

Plural.—*Va shin*, we were; *va shiu*, ye were; *v'ad*, they were.

Preterperfect.

Singular.—*Ta mee er ve*, I have been; *t'ou er ve*, thou hast been; *t'eh er ve*, he has been; *t'ee er ve*, she has been.

Plural.—*Ta shin er ve*, we have been; *ta shiu er ve*, ye have been; *t'ad er ve*, they have been.

Preterpluperfect.

Singular.—*Va mee er ve*, I had been; *v'ou er ve*, thou hadst been; *v'eh er ve*, he had been.

Plural.—*Va shin er ve*, we had been; *va shiu er ve*, ye had been; *v'ad er ve*, they had been.

Future.

Singular.—*Bee'm*, I shall or will be; *bee oo*, thou shalt or wilt be; *bee eh*, he shall or will be; *bee ee*, she shall or will be.

Plural.—*Bee mayd*, we shall or will be; *bee shiu*, ye shall or will be; *bee ad*, they shall or will be.

IMPERATIVE MOOD.

Bee, be thou. *Bee-jee,* be ye.

SUBJUNCTIVE MOOD.

Singular.—*My vee'm,* if I be; *my vees oo,* if thou be; *my vees eh,* if he be.

Plural.—*My vees mayd,* if we be; *my vees shiu,* if ye be; *my vees ad,* if they be.

Preterimperfect.

Singular.—*Veign,* I might or could be; *veagh oo,* thou mightest or couldst be; *veagh eh,* he might or could be.

Plural.—*Veagh shin,* we might or could be; *veagh shiu,* ye might or could be; *veagh ad,* they might or could be.

Preter and Preterpluperfect.

Singular.—*Veign er ve,* I might have been, or had been; *veagh oo er ve,* thou mightest have been, &c.; *veagh eh er ve,* he might have been, &c.

Plural.—*Veagh shin er ve,* we might have been; *veagh shiu er ve,* ye might have been; *veagh ad er ve,* they might have been.

INFINITIVE MOOD.

Present.—*Dy ve,* to be. *Part. pr.*—*Caret. Preter.*—*Er ve,* having been. *Future.*—*Er-chee ve,* about to be.

EXAMPLES.

Ta mee Manninagh dooie, I am a true-born Manksman.
Kys t'ou, or *kys myr t'ou?* How do you do?
Ta mee er ve feer vie, I have been very well.

RULE.

When *ta mee* is put for the English verb *have* (as when *sum* in Latin is put for *habeo*), the pronoun must be put in the genitive case, as—

Cha vel lioar aym, I have no book.
Ta argid ayd, you have money.

AUXILIARY VERBS.

Foddym, I am able.

Present Tense.

Singular.	Plural.
Foddym, I am able, or I may,	*Foddee mayd,* we are able, or may,
Foddee oo, thou art able, or mayest,	*Foddee shiu,* ye are able, or may,
Foddee eh, he may, or is able.	*Foddee ad,* they are able, or may.

Preter.

Oddin, I might, or was able,	*Oddagh shin,* we were able, &c.
Oddagh oo, thou mightest, or wast able,	*Oddagh shiu,* ye were able,
Oddagh eh, he might, or, &c.	*Oddagh ad,* they were able, &c.

The future tense is formed as the present; except when *my,* if, is expressed, or the relative understood, as—

My oddym, if I can, or will be able,	*My oddys mayd,* if we can, &c.
My oddys oo, if thou canst, or wilt be able,	*My oddys shiu,* if ye can, &c.
My oddys eh, if he can, or will be able.	*My oddys ad,* if they can, &c.

INFINITIVE MOOD.

Dy vod, to be able.

AUXILIARY VERBS.

Saillym, or *Baillym,* I am willing.

Present.

Saillym, I am willing, or have a mind,	*Saill mayd,* we are willing,
Sailt, thou art willing, &c.	*Sailliu,* ye are willing,
Saillish, he is willing, &c.	*Sailleu,* they are willing.

Or,

Singular.	Plural.
Baillym, I am willing, or wish,	*Baill mayd*, we are willing,
Bailt, thou art willing, or wishest,	*Bailliu*, ye are willing,
Baillish, he is willing, or wishes.	*Bailleu*, they are willing.

Preter.

Baillin, I was willing, or could wish,	*Baillhiẹn*, we were willing,
Bailt, thou wast willing, &c.	*Bailliu*, ye were willing,
Baillish, he was willing, &c.	*Bailleu*, they were willing.

Baillin, I could wish, or, would to God that, is also expressed by the superlative adjective *share*, best, and the participial pronoun: as, *Bare lhiam nagh beagh caggey erbee*, I wish there was no war.

Sheeu, it is worth, is an auxiliary impersonal: as, *Sheeu eh argid*, it is worth money; *cha beeu eh veg*, it is good for nothing.

Sloys, to dare, is also an impersonal, and governs a dative: as, *Sloys dhyt goll?* Dare you go? *Cha bloys*, I dare not.

S'lhiass, it needs, or, it must, is an impersonal auxiliary, and governs a dative: as, *S'lhiass dou goll?* Need I go? *Cha lhiass dhyt*, thou needest not.

RULE.

When an auxiliary verb is joined to another, the *auxiliary* and *pronoun* go through all the variation of person and number; but the verb continues invariably in the third person.

Of Irregular Verbs.

These Irregulars are by far the most difficult part of the language; but that they are neither so many, nor the knowledge of them so difficult to be attained, as is generally represented, a very little attention to the following pages will sufficiently evince. These irregular verbs are—

Goll, to go.	*Jannoo*, to do.
Cheet, to come.	*Geddyn*, to get.
Coyrt, to give, to bear, or carry.	*Clashtyn*, to hear.

Gra, to say. *Fakin,* to see.
Goaill, to take.

Quere. *Roshtyn,* to reach, arrive. Imperf. *Raink,* arrived.

Of the verb *Goll,* to go; or, going.

The indicative mood present tense of the irregulars is formed after the same manner as the regular verbs active—viz., by the participle present and the verb substantive *ta mee,* to be: as, *ta mee goll,* I go; *t'ou goll,* &c.

Preter.

Singular.	Plural.
Hie mee, I went,	*Hie shin,* we went,
Hie oo, thou wentest,	*Hie shiu,* ye went,
Hie eh, he went.	*Hie ad,* they went.

Future.

Hedym, or *hem,* I shall or will go,	*Hed mayd,* or *hemmayd,* we, &c.
Hed oo, thou shalt or wilt go,	*Hed shiu,* ye shall or will go,
Hed eh, he shall or will go.	*Hed ad,* they shall or will go.

IMPERATIVE MOOD.

Gow, go.	*Hooin,* let us go,
	Gow-jee, go ye.

This is the only verb we can recollect that has in itself the first person plural of the imperative mood.

SUBJUNCTIVE MOOD.

Preterimperfect.

Raghin, I might or could go,	*Ragh shin,* we might, &c.
Ragh oo, thou mightest or couldst go,	*Ragh shiu,* ye might, &c.
Ragh eh, he might or could go.	*Ragh ad,* they might, &c.

Preter and Preterpluperfect.

Dy jagh mee, that I went or had gone,	*Dy jagh shin,* that we, &c.
Dy jagh oo, that thou wentest, &c.	*Dy jagh shiu,* that ye, &c.
Dy jagh eh, that he went, &c.	*Dy jagh ad,* that they, &c.

Future.

Dy jem, or *dy jedym,* that I go, *Dy jed mayd,* or *jemmayd,* that we go,
Dy je'oo, or *dy jed oo,* that thou go, *Dy jed shiu,* that ye go,
Dy jed eh, that he go, or shall go. *Dy jed ad,* that they go.

INFINITIVE MOOD.

Present.—Dy gholl, to go.
Supine (wanting).

PARTICIPLES.

Present.—Goll, going.
Preter.—Er-n' gholl, having gone.
Future.—Er-chee goll, about to go.

Cheet, to come.

Preterimperfect.

Singular.	Plural.
Haink mee, I came,	*Haink shin,* we came,
Haink oo, thou camest,	*Haink shiu,* ye came,
Haink eh, he came.	*Haink ad,* they came.

Preterperfect.

Ta mee er jeet, I have come,	*Ta shin er jeet,* we have come,
T'ou er jeet, thou hast come,	*Ta shiu er jeet,* ye have come,
T'eh er jeet, he hath come.	*T'ad er jeet,* they have come.

Preterpluperfect.

Va mee er jeet, I had come,	*Va shin er jeet,* we had come,
V'ou, &c.	&c.

Future.

Higym, I shall or will come,	*Hig mayd,* we shall or will come,
Hig oo, thou shalt or wilt come,	*Hig shiu,* ye shall or will come,
Hig eh, he shall or will come.	*Hig ad,* they shall or will come.

IMPERATIVE MOOD.

Singular.	Plural.
Tar, come thou.	*Tar-jee,* come ye.

SUBJUNCTIVE MOOD.

Preter.

Harrin, I might or could come, *Harragh shin,* we might, &c.
Harragh oo, thou mightest, &c. *Harragh shiu,* ye might, &c.
Harragh eh, he might, &c. *Harragh ad,* they might, &c.

INFINITIVE MOOD.

Present.—Dyheet, to come.
Supine,—Cheet, come.

PARTICIPLES.

Present.—Cheet, coming.
Preter.—Er jeet, having come.
Future.—Er-chee cheet, about to come.

Jannoo, to do.

Preterimperfect.

Ren mee, I did,	*Ren mayd,* we did,
Ren oo, thou didst,	*Ren shiu,* ye did,
Ren eh, he did.	*Red ad,* they did.

Preterperfect.

Ta mee er n'yannoo, I have done, *Tashin er n'yannoo,* we have done,
T'ou er n'yannoo, thou hast done, *Tashiu er n'yannoo,* ye have done,
T'eh er n'yannoo, he hath done. *T'ad er n'yannoo,* they have done.

Preterpluperfect.

Va mee er n'yannoo, I had done, *Vashin er n'yannoo,* we had done,
V'ou, &c. &c.

Future.

Singular.	Plural.
Nee'm, I shall or will do,	*Nee mayd,* we shall or will do,
Nee oo, thou shalt or wilt do,	*Nee shiu,* ye shall or will do.
Nee eh, he shall or will do.	*Nee ad,* they shall or will do.

IMPERATIVE MOOD.

Jean, do thou. *Jean-jee,* do ye.

SUBJUNCTIVE MOOD.

Preter.

Yinnin, I might or could do,	*Yinnaghshin,* we might or could do,
Yinnagh oo, thou mightest, &c.	*Yinnagh shiu,* ye might or could do,
Yinnagh eh, he might, &c.	*Yinnagh ad,* they might or, &c.

The future tense of the indicative, when a question is asked, is *Jean-ym?* Will I do? Which is always answered by *Nee'm,* I will do.

Jean-ym? will I do?	*Jean mayd?* will we do?
Jean oo? wilt thou do?	*Jean shiu?* will ye do?
Jean eh? will he do?	*Jean ad?* will they do?

But if the negative *cha,* not, be added, it asketh no question: as, *Cha jeanym,* I will not do.

And the future tense of the subjunctive, having the adverb *dy* before it, asketh no question, and is thus conjugated:—

Dy jean-ym, that I will, or may, or can do,	*Dy jean mayd,* that we, &c.
Dy jean oo, that thou wilt do,	*Dy jean shiu,* that ye, &c.
Dy jean eh, that he will do.	*Dy jean ad,* that they, &c.

INFINITIVE MOOD.

Present.—Dy yannoo, to do.
Supine.—Jeant, done.

PARTICIPLES.

Present.—*Jannoo,* doing.
Preter.—*Er n'yannoo,* having done.
Future.—*Er-chee jannoo,* about to do.

Interrogative.—*Cre nee'm?* what shall I do?
Cre yinnagh uss? what would *you* do?
Jean oo screeu huggey? will you write to him?
Negative.—*Cha ren mee eh,* I did not do it.
Cha jean-ym eh, I won't do it.
Cha jinnin eh, I would not do it.
Affirmative.—*Nee'm eh,* I will do it.
Ta mee jannoo eh, I am doing it.

Feddyn, or *Geddyn,* to get.

Preter.

Singular.	Plural.
Hooar mee, I got,	*Hooar shin,* we got,
Hooar oo, thou didst get,	*Hooar shiu,* ye got,
Hooar eh, he got.	*Hooar ad,* they got.

Future.

Yiow-ym, or *yioym,* I shall or will get,	*Yiow mayd,* we shall, &c.
Yiow oo, thou shalt or wilt get,	*Yiow shiu,* ye shall, &c.
Yiow eh, he shall or will get.	*Yiow ad,* they shall, &c.

IMPERATIVE MOOD.

Fow, get.	*Fow-jee,* get ye.

SUBJUNCTIVE MOOD.

Yioïn, or *yiowin,* I might or could get,	*Yiogh shin,* we might, &c.
Yiogh oo, thou mightest, &c., get,	*Yiogh shiu,* ye might, &c.
Yiogh eh, he might or could get.	*Yiogh ad,* they might, &c.

With *dy,* that, it is formed thus:—

Singular.	Plural.
Dy voïn, or *dy nowin*, that I could get,	*Dy vogh*, or *nogh mayd*, that we could get,
Dy vogh, or *nogh oo*, that thou, &c.	*Dy vogh*, or *nogh shiu*, that ye, &c.
Dy vogh, or *nogh eh*, that he, &c.	*Dy vogh*, or *nogh ad*, that they, &c.

Future.

Dy voym, or *dy noym*, that I can get,	*Dy vow mayd*, that we, &c.
Dy vow oo, that thou mayest, wilt get,	*Dy vow shiu*, that ye, &c.
Dy vow eh, that he may get.	*Dy vow ad*, that they, &c.

INFINITIVE MOOD.

Present.—Dy gheddyn, to get.
Supine.—Feddynit, gotten.

PARTICIPLES.

Present.—Geddyn, getting.
Preter.—Er gheddyn, having gotten.
Future.—Er-chee geddyn, about to get.

Interrogative.—*Dooar oo ?* did you get ?
Now-yet eh ? shall I get it ?
Vogh ad eh ? would they get it ?
Negative.—*Cha dooar mee eh*, I did not get it.
Cha nŏw eh, thou shalt not get it.
Affirmative.—*Hooar mee eh*, I got it.
Ta mee er n'gheddyn eh, I have got it.

Cur, or *Coyrt*, to bear, carry, or bring.

This verb is formed with the preposition *lesh*, with, changed into a pronoun ; but, when it signifies *to give*, it is formed without the pronoun ; as is also *cur-myner*, to behold.

Preter.

Hug mee lhiam, I carried, or brought,	*Hug shin lhien*, we carried,
Hug oo lhiat, thou carriedst, &c.	*Hug shiu lhiu*, ye carried,
Hug eh lesh, he carried or brought.	*Hug ad lhieu*, they carried.

Future.

Singular.	Plural.
Ver-ym lhiam, I will bring or carry,	*Ver mayd lhien,* we will, &c.
Ver oo lhiat, thou wilt bring or carry,	*Ver shiu lhiu,* ye will, &c.
Ver eh lesh, he will carry or bring.	*Ver ad lhieu,* they will, &c.

IMPERATIVE MOOD.

Cur lhiat, bring, or carry. *Cur-jee lhiu,* bring, or carry, ye.

SUBJUNCTIVE MOOD.

Preter.

Verrin lhiam, I might or could bring, *Verragh shin lhien,* we, &c.
Verragh oo lhiat, thou mightest, &c. *Verragh shiu lhiu,* ye, &c.
Verragh eh lesh, he might, &c. *Verragh ad lhieu,* they, &c.

With *dy,* that, or *cha,* not, it is formed—

Dy derrin lhiam, that I might or could bring, *Dy derragh shin,* that we, &c.
Dy derragh oo lhiat, that thou, &c. &c.

Or, it may be formed of the preter tense of the irregular verb *jannoo,* to do, as:—

Yinnin lhiam, I would bring *Yinnagh shin lhien,* we, &c.
Yinnagh oo lhiat, thou wouldst bring, *Yinnagh shiu lhiu,* ye, &c.
Yinnagh eh lesh, he would bring. *Yinnagh ad lhieu,* they, &c.

Future.

Dy derym lhiam, that I bring,
Dy der oo lhiat, that thou bring.

INFINITIVE MOOD.

Present.—Dy choyrt, to give. *Dy choyrt lesh,* to carry.
Supine.—Coyrt, given. *Currit lesh,* brought.

PARTICIPLES.

Present.—Coyrt, or *cur,* giving.
Preter.—Er choyrt, or *er chur,* having given.
Future.—Er-chee coyrt, or *cur,* about to give.

Interrogative.—*Dug oo lhiat yn lioar?* did you bring the book?
Der oo lhiat eh? will you bring it?
Negative.—*Cha der-ym lhiam eh,* I won't bring it.
Cha derragh eh lesh eh, he would not bring it.

Gra, to say.

Preter.

Singular.	Plural.
Dooyrt mee, I said,	*Dooyrt shin,* we said,
Dooyrt oo, thou saidst,	*Dooyrt shiu,* ye said,
Dooyrt eh, he said.	*Dooyrt ad,* they said.

Future.

Jir-ym, I shall or will say,	*Jir mayd,* we shall or will say,
Jir oo, thou shalt or wilt say,	*Jer shiu,* ye shall or will say,
Jir eh, he shall or will say.	*Jir ad,* they shall or will say.

IMPERATIVE MOOD.

Abbyr, speak. *Abbyr-jee,* speak ye.

Abbyr was in general use among the ancients as a regular verb, as appears from some MSS., and the now only cant word, *'Nabbyr oo?* Did you speak? for *Anabbyr oo?* And here let me lament the loss our language sustains by the want of this interrogative article *an;* for, in discourse or writing (except by a mark of interrogation, indeed), we cannot give the reader or the hearer, by order of the words, any idea of our request, whether it be a question or a positive assertion; as, for instance,—

Ver oo lhiat eh? will you bring it?
Ver oo lhiat eh, you will bring it;

whereas with the particle *an,* whether, your meaning would immediately appear; and then it would run thus:—

An ver oo lhiat eh? will you bring it?

SUBJUNCTIVE MOOD.

Preter.

Singular.	Plural.
Yiarrin, I might, could, or would say,	*Yiarragh shin*, we, &c.
Yiarragh oo, thou mightest, &c.	*Yiarragh shiu*, ye, &c.
Yiarragh eh, he might, &c., say.	*Yiarragh ad*, they, &c.

INFINITIVE MOOD.

Present.—*Dy ghra*, to say.
Supine.—*Grait*, spoken.

PARTICIPLES.

Present.—*Gra*, saying.
Preter.—*Er ghra*, having said.
Future.—*Er chee gra*, about to say.

Interrogative.—*Cre'nabbyr oo?* what did you say?
Dooyrt oo y lheid? did you say the like?
Negative.—*Cha dooyrt mee y lheid*, I did not say the like.
Cha n'yiarrin eh, I would not say it.

Goaill, to take.

Preter.

Ghow mee, I took,	*Ghow shin*, we took,
Ghow oo, thou tookest,	*Ghow shiu*, ye took,
Ghow eh, he took.	*Ghow ad*, they took.

Future.

Gow ym, or *goym*, I shall or will take,	*Gowee mayd*, we shall, &c.
Gowee oo, thou shalt or wilt take,	*Gowee shiu*, ye shall, &c.
Gowee eh, he shall or will take.	*Gowee ad*, they shall, &c.

IMPERATIVE MOOD.

Gow, take thou.	*Gow-jee*, take ye.

SUBJUNCTIVE MOOD.

Preter.

Singular.	Plural.
Ghoïn, or *ghowin,* I might or could take,	*Ghogh shin,* we, &c.
Ghogh oo, thou mightest, &c., take,	*Ghogh shiu,* ye, &c.
Ghogh eh, he might or could take.	*Ghogh ad,* they, &c.

Future.

My ghoym, or *ghow-ym,* if I take,	*My ghoys mayd,* if we take,
My ghoys, or *ghowys oo,* if thou take,	*My ghoys shiu,* if ye take,
My ghoys eh, if he take, or will take.	*My ghoys ad,* if they take.

INFINITIVE MOOD.

Present.—Dy ghoaill, to take.
Supine.—Goit, or *gowit,* taken.

PARTICIPLES.

Present.—Goaill, taking.
Preter.—Er n'ghoaill, having taken.
Future.—Er-chee goaill, about to take.

Interrogative.—*Gogh oo eh?* would you take it?
Gow oo shen? will you take that?
Negative.—*Cha goïn eh,* I would not take it.
Cha goym eh, I will not take it.

Clashtyn, to hear.

Preter.

Cheayll mee, I hear,	*Cheayll shin,* we heard,
Cheayll oo, thou didst hear,	*Cheayll shiu,* ye heard,
Cheayll eh, he did hear.	*Cheayll ad,* they heard.

Or,

Chluin mee, I heard,	*Chluin shin,* we heard,
Chluin oo, thou heardest,	*Chluin shiu,* ye heard,
Chluin eh, he heard.	*Chluin ad,* they heard.

Future.

Singular.	Plural.
Cluinym, I shall or will hear,	*Cluinee mayd,* we shall, &c.
Cluinee oo, thou shalt or wilt hear,	*Cluinee shiu,* ye shall, &c.
Cluinee eh, he shall or will hear.	*Cluinee ad,* they shall, &c.

IMPERATIVE MOOD.

Clasht, or *cluin,* hear thou. *Clasht-jee,* hear ye.

SUBJUNCTIVE MOOD.

Preter.

Chluinin, I might or could hear,	*Chluinagh shin,* we, &c.
Chluinagh oo, thou might'st, &c., hear,	*Chluinagh shiu,* ye, &c.
Chluinagh eh, he might or could hear.	*Chluinagh ad,* they, &c.

INFINITIVE MOOD.

Present.—Dy chlashtyn, to hear.
Supine.—Cluinit, heard.

PARTICIPLES.

Present.—Clashtyn, hearing.
Preter.—Er clashtyn, having heard.
Future.—Er-chee clashtyn, about to hear.

Interrogative.—*Cheayll oo?* did you hear?
Nagh geayll oo? did you not hear?
Chluin oo? did you hear?
Negative.—*Cha geayll,* I heard not.
Cha ghluinym, I won't hear.
Cha gluinagh oo, you would not hear.

Fakin, to see.

Preter.

Honnick mee, I saw,	*Honnick shin,* we saw,
Honnick oo, thou sawest or didst see,	*Honnick shiu,* ye saw,
Honnick eh, he saw.	*Honnick ad,* they saw.

Future.

Singular.	Plural.
Heeym, I shall or will see,	*Hee mayd,* we shall or will see,
Hee oo, thou shalt or wilt see,	*Hee shiu,* ye shall or will see,
Hee eh, he shall or will see.	*Hee ad,* they shall or will see.

IMPERATIVE MOOD.

Faik, see thou. *Faik-jee,* see ye.

SUBJUNCTIVE MOOD.

Heein, I might, could, would, or should see,	*Heeagh shin,* we, &c.
Heeagh oo, thou mightest, &c., see,	*Heeagh shiu,* ye, &c.
Heeagh eh, he might, &c., see.	*Heeagh ad,* they, &c.

Or,

Dy vaikin, that I would, &c., see,	*Dy vaikagh shin,* that we, &c.
Dy vaikagh oo, that thou, &c.	*Dy vaikagh shiu,* that ye, &c.
Dy vaikagh eh, that he, &c.	*Dy vaikagh ad,* that they, &c.

INFINITIVE MOOD.

Present.—Dy akin, to see.
Supine.—Fakinit, seen, Qu.

PARTICIPLES.

Present.—Fakin, seeing.
Preter.—Er vakin, having seen.
Future.—Er-chee fakin, about to see.

Interrogative.—*Vaik oo eh?* did you see it?
N'aikin eh? could I see it?
Negative.—*Cha vaik mee eh,* I did not see it.
Cha vaikagh oo eh, thou couldst not see it.
Cha vaik-ym eh, I shall not see it.

CHAPTER XIV.

Of the Adverb.

Some Adverbs are expressed in one word, as *nish*, now, *eisht*, then; some consist of a preposition and a noun, as *dy-mie*, well, *er-y-gherrit*, lately; and all nouns adjective may be made adverbs by prefixing the articles *dy* and *er*—as *er-cooyl*, behind, *er-chea*, in flight, *dy olk*, ill, *dy bieau*, quickly, &c., &c. Also, when the particle *er* is put before substantives it sometimes answers the English word *for*, as *er-phing*, for a penny; and sometimes changes them into adverbs, as *er-aggle*, lest, *er-niart*, forcibly. Adverbs are of several sorts.

1.—Adverbs of time.

Nish, now.
Chelleeragh, immediately, presently.
Er-y-chooyl, in a moment, directly.
Jus nish, bye-and-bye, just now.
Roish, before.
Er-y-gherrit, lately.
Vaidjyn, a while ago.
Tammylt, a while.
Er-dy-henney, since.
Lurg, after.
Lurg shoh, hereafter.
Jeih shoh, henceforth.
Veih shoh, hence.
Kinjagh, always.
Dy bragh, for ever.
Mennick, often.
An-vennick, seldom.
Jiu, to-day.
Jea, yesterday.
Arroo-y-jea, or *cha row eh jea*, the day before yesterday.
Noght, to-night.
Riyr, last night.
Arroo-y-riyr, or *cha row eh riyr*, the night before last night.
Moghrey jea, yesterday morn.
Mairagh, to-morrow.
Nuyr, the day after to-morrow.

Roïe, before, or formerly.
Foddey, far.
Foddey er-dy-henney, long since, anciently.
Ayns-polt, in a second, instant.
Dagh-laa, daily.
Choud, while.
Cre-choud, how long.
'Sy traa t'ayn, in the meanwhile.
Foast, yet.
Anmagh, late.
Ro-anmagh, too late.
Dy-traa, betimes.
Moghey, early.
Leah, early, soon.
Ro-voghey, too early.
Ro-leah, too soon.
Reesht, again.
Ass-y-noa, again, of a new.
Cuin, when.
Keayrt elley, another time.
Dy beayn, perpetually.
Dy bragh, eternally.
Dy bragh as dy bragh, for ever and ever.
Nish as reesht, now and then.
Eisht, then.
Er-dy, since.
Er-giyn, / *Erreish,* } after.
Keayrt dy row, once upon a time.
Keayrt ny ghaa, many a time.
Tra, when.
Arragh, any more.
Rieau, ever. (Past.)
Rieau er-dy-henney, ever since.
Fy-yerrey, at last.
Choiee, never.

2.—ADVERBS OF PLACE.

Shoh, here.
Shen, there.
Shid, yonder.
Va shid! lo yonder!
Myr shoh, this way.
Cheu-sthie, within.
Cheu-mooie, without.
C'raad, where.
Neose seose, up and down.
Raad ennagh, somewhere.
Ooilley mygeayrt, / *Runt mygeayrt,* } round about.
Heose, up, above.
Neose, down.
Seose, up.
Erskyn, above, over.
Heese, below.
Sheese, down.
Neese, from below.
Harrish, over.
Harrish y raad, opposite, over, against.
Fo, under.
Roish, before.
Cheu echooyl, or *cooyl,* behind.
Er-cooyl, or *er-gooyl,* behind, last.
Cheu-wass, or *veealloo,* before.
Cre-voish, or *veih,* from whence.
Veih shoh, from hence.

Veih shid, from thence.
Faggys, er-gerrey, near, hard by.
Foddey, far.
Veih foddey, from far.
Foddey jeh, far off.
Mooie, without, and *magh*.
Sthie, within, and *stiagh*.
Neealloo, towards the surface or face—as *Myr urley neealloo yn aer*, as an eagle towards heaven.
Er-jerrey, behind.
Lurg, after.

3.—ADVERBS OF QUANTITY.

Cre-woad, how much, how many.
Dy-liooar, enough.
Rour, too much, too many.
Lane, *Ymmodee*, *Palchey*, } Much, many, a great deal, plenty.
Ny smoo, more.
Ny sloo, less.
Beggan, little.
Beggan beg, very little.
Wheesh, so much.
Cre wheesh, how much.
Ro, too much (used in composition).
Faggys, almost.
Feer faggys, very near.
Dy peeshyn, by pieces.
Dy slane, wholly, entirely.
Whilleen, so many.
Shimmey, many.
S'coan, scarce.
Bunnys, almost.
Monney, much.

4.—ADVERBS OF NUMBER.

Whilleen keayrt, so many times.
Uncheayrt, once, *daa cheayrt*, &c.
Keayrt ny ghaa, many times.
Cre-woad keayrt, how many times.
Shimmey keayrt, many a time.

5.—ADVERBS OF ORDER.

Hoshiaght, first.
Reesht, again.
'Sy nah ynnyd, secondly.
Erskyn ooilley, above all.
Lurg ooilley, after all.
Ooilley dy lieragh, altogether, in order.
Ayns ordyr, in order.
Ayns fockle, in a word.
Lhiattee ry lhiattee, side by side.
Cooidjagh, together.
Lurg y cheilley, one after another.
Ry cheilley, to one another.
Dy cheilley, together.

6.—ADVERBS OF AFFIRMATION.

Ta, yes, aye.
Lioar ta, yes indeed (by the book it is).
Dy shickyr, indeed, surely.
Dy feer, in truth.
Myr shen, so, thus.
Myr shen dy row, amen, so be it.
Dy jarroo, indeed.
Gyn-dooyt, undoubtedly.
She, yes.

7.—ADVERBS OF NEGATION, OR DENIAL.

Ny,
Nagh, } not, nor.
Nar,
Cha, not.
S'cummey, no matter.

8.—ADVERBS OF DOUBT.

Foddee, perhaps.
Foddee y ve, it may be.
Feer likly, very likely.
Er-aggle, lest.
Trooid taghyrt, accidentally.
Foast, yet, nevertheless.
Ny-yeih, yet, nevertheless, however.
Agh, but.
My ta, though, however.

9.—ADVERBS OF INTERROGATION.

An, whether.
Cre'n-fa, why, wherefore.
Cre'n-fa nagh, why not.
Quoi, who.
Cre, what.
Cre'd, for *cre red,* what.
Cammah, why.
Caid, how long.
Cre choud, how far.
Cre veih, whence.
Kys, how.
Cre'n oyr, wherefore.
Cre-theihll, what in the world, whatsoever.
Cre-woad, how many.
Cre-woad share, what better.
C'raad, where.

10.—ADVERBS TO GIVE REASON.

Er-y-fa, er-yn-oyr, er-y-ehoontey, son-y-fa, shen-y-fa, because.

11.—ADVERBS OF COMPARISON.

Myr, as, like.
Myr shoh, thus.
Myrgeddin, likewise.
Myrchaagh, in like manner.
Cha, equally—as *cha mie rishyn*, as good as he.
Smoo, more.
Sloo, less.
Na, than.
Ass-towse, exceedingly.

12.—ADVERBS OF SHEWING.

Cur-my-ner! behold!
Jeeagh! lo!
Va shid! or *vaik shid!* see yonder!
Va shoh! see here!

13.—ADVERBS OF CONFUSION.

Bun-ry-skyn, topsy-turvey.
Er mooin-y-cheilley, pell-mell.
Fud-y-cheilley, in confusion.
Er-shaghryn, astray.

14.—ADVERBS OF SEPARATION.

Veih-my-cheilley, asunder.
Ry-lhiattee, aside.
Er-sooyl, away.

15.—ADVERBS OF QUALITY.

Adverbs of quality are made of adjectives and participles, by putting the preposition *dy*, of, before them in apposition, as—

Dy mie, well.
Dy creeney, wisely.
Dy bwaagh, prettily.
Dy olk, badly.
Dy liastey, idly.
Dy mitchooragh, roguishly.

And the like.

CHAPTER XV.

Of the Interjection.

Interjections are so called because they are thrown in between the parts of a sentence without making any alteration in it, and serve to express the sudden motions and transports of the soul.

There are several sorts of interjections, such as—

1.—of joy.

Ah! oh!
Oh! cre'n sport! oh! the sport!
Ouwatta! ho! brave!

2.—of grief and pain.

Ogh, or *ugh!* oh!
Ogh-cha-nee! woe's me!
Bastagh! pity!
Smerg! woe!

3.—to encourage.

Erlongs! forward!
Er-dty-hoshiaght! come on!

4.—to warn.

Ass dt'aash! softly!
Bee er dty hwoaie! have a care!
S'lioar! hold!

5.—to call.

Vuddee ya! you woman!
Buy la! you Sir! or *ya!* woman! and *la!* Sir! or man! or fellow!

6.—of admiration.

Cur-my-ner! behold!
Jeeagh! see!
Va shid, or *vaik shid!* see there!

7.—of aversion.

Cugh! nasty! fie!
Hut, hut! out upon you!
Drogh ort! deuce take you!

8.—of laughter.

Hah, hah, hah! ah, ah, ah!

9.—of silence.

Bee dty host! silence!
Cum dty hengey! hold your peace!
Whush! hush!

CHAPTER XVI.

Of the Conjunction.

A Conjunction is a part of speech which serves to join and connect the several parts of a discourse.

Conjunctions are divided into several orders, of which are—

1.—CONJUNCTIONS COPULATIVE, OR TO JOIN.

As, and (for which a single *'s* with an apostrophe is used, especially in poetry).
Foast, yet, still.
Ny, not, nor.
Myrchaagh, likewise, moreover.
Myrgeddin, also.
Ny-sodjey, furthermore.

2.—DISJUNCTIVE, OR TO SEPARATE.

Ny, or.
Chamoo, neither.
Na, than.
Ga, though, although.
Edyr, whether.
My ta, though.

3.—ADVERSATIVE, OR SHEWING CONTRARIETY.

Agh, but.
Agh fuirree ort, yet, but still.
Ny-yeih, nevertheless.
Lurg ooilley, after all.
Foast, yet.

4.—CONDITIONAL.

My, if.
Mannagh, except, unless, if not.

5.—CAUSAL, OR GIVING REASON OF WHAT IS SAID.

Er-yn-oyr, because.
Er-y-fa, because.
Ayns, or *son wheesh as*, for as much as.
Son, for.
Fakin dy, seeing that.
Dy, that, in order that.

6.—INTERROGATIVES.

Vide of Adverbs.

CHAPTER XVII.

Of the Preposition.

A Preposition is set before other parts of speech, to explain some particular circumstance,—either in apposition, as *cooyl y thammag,* behind the bush ; or else in composition, as *cooyl-chassey,* to slander.

THE PREPOSITIONS USED IN APPOSITION ARE THESE:—

Gys, to.
Lurg, after.
Roish, before.
Marish, with.
Rish, to.
Ec, at.
Noi, against, towards.
Liorish, by.
Ayns, in, or into.
Voish, / *Veih,* } from
Cooyl, behind.
Fo, under.
Erskyn, above.
Son, for.
Gyn, without.
Fegooish, without.
Fud, among.
Mastey, amidst.
Cordail, according to, pursuant.
Eddyr, between, or betwixt.
Cour, or *Gour,* } towards.
Mygeayrt, about.
Cheu-mooie, except.
Er, upon.
Bentyn, touching.
Tessyn, across.
Magh, out of.
Stiagh, in, into.
Erlongs, along.
Foddey, far.
Er-gerrey, near.
Faggys, near, nigh to.
Choud's, till, to, even to, as long as ; or *choud as,* as far as.
Er-coontey, because of.
Ersooyl, from, away.
Dy and *gy,* of *gys,* to.
Ass, out of.
Dy, of.
Jeh, of, or concerning.
Da, to.

Some of them become adverbs.

OF PREPOSITIONS USED IN COMPOSITION.

There are, besides real prepositions, certain consignificant particles, which are turned into prepositions, and prefixed to words in such manner as to coalesce, and to become a part of them, as—

Aa generally implies a repeated action, as the Latin *re*, again —as *aa-chroo*, to create again; *aa-vioghey*, to revive; *aa-lhieeney*, to replenish; *aa-smooinaghtyn*, recollection.

An signifies privation, or not, and has the force of the English *un*, or *in* Latin—as *an-chasherick*, unholy, impious; *an-ghoo*, infamy; *an-chreestee*, infidel; *an-leigh*, partiality in law; *an-shickyr*, unstable; *an-vennick*, seldom.

Co has the force of the Latin *con* and *co*—as *co-chruinnaght*, an assembly; *co-eirey*, a coheir; *co-ard*, equally high; *co-beayn*, co-eternal; *co-trome*, equally poised.

Lieh, half—as *lieh-varroo*, half-dead; *lieh-valloo*, half-dumb.

Cooyl, behind—as *cooyl-chlea*, an ambush.

Lesh, with—as *lesh-y-cheilley*, together with (and is compounded with pronouns).

Fo, under—as *fo-halloo*, underground; *fo-lieau*, under a mountain (and is compounded with pronouns).

Er, upon, is joined to nouns substantive, and gives them the force of nouns adjective—as *ben er-finnue*, a mad or passionate woman (literally, a woman upon passion, or having passion); *fer er-creau*, a trembling man (literally, a man upon trembling), &c.; and is compounded with pronouns.

Gyn, without, denotes privation, or not—as *gyn-vyghin*, unmerciful; *gyn-vioys*, without life; &c.

Neu signifies privation, or not, in like manner, and is joined to nouns, verbs, or participles—as *neu-ghlen*, unclean; &c., &c.

Am, bad—as in *am-vlass*, a bad taste.

Mee is also a privative preposition, and used in composition—as *mee-arrys*, impenitence; *mee-ooashley*, dishonour.

A, not—as *aslaynt*, sickness.

Drogh, bad—as *drogh-ourys*, suspicion; *drogh-yannoo*, evil.

Myn, little—as *myn-jaghee*, small tythes; *myn-vooinjer*, the little ones of a family.

Feer, very—as *feer-vie*, very well.

Lane, full—as *lane-vie*, well, middling.

Dy, of, or to, joined to nouns adjective, makes them become adverbs of quality—as *dy-mie*, well; &c.

Roish, against,	*Ayns*, in,
Rish, to,	*Voish*, from, or *veih*,
Marish, with,	*Erskyn*, above,
Liorish, by,	*Fegooish*, without,
Mastey, among,	*Da*, to,
Jeh, of,	*Ass*, out of,

are compounded with pronouns.

OF THE POSTFIXES.

Ey, postfixed to the nominative case of the primitive noun, forms a kind of adjective called a derivative—as *cass*, a foot, *coshey*, belonging to a foot; *bannish*, a wedding, *banshey*, belonging to a wedding.

Oil, like, postfixed to the termination of nouns, forms a comparative adjective—as from *shawk*, a hawk, *shawkoil*, hawk-like; *caggey*, war, *caggoil*, warlike; *ayr*, *ayroil*, like a father.

Een, postfixed, forms a diminutive noun—as *durn*, a fist or hand, *durneen*.

Al forms an augmentative adjective—as *niart*, strength, *niartal*, strong; *pooar*, power, *pooaral*, powerful.

Agh, postfixed, forms also an augmentative adjective—as *nieu*, poison, *nieuagh*, poisonous; *toyrt*, a gift, *toyrtagh*, liberal; *kialg*, deceit, *kialgagh*, deceitful.

These compound adjectives, again, are formed into nouns—as *toyrtagh*, liberal, *toyrtyssagh*, a donor; *shirveish*, service, *shirveishagh*, serviceable, or a server.

The postfixes *ee*, *er*, *eyr*, *ag*, *oor*, form artificial nouns—as,

Cass, a foot, *coshee*, a footman.
Fee, weaving, *feeder*, a weaver.
Shelg, hunting, *shelgeyr*, a hunter.
Greas, industry, *greasag*, an economist.
Cadley, sleep, *cadlag*, a sluggard.
Preacheil, to preach, *preachoor*, a preacher.

CHAPTER XVIII.

THE SYNTAX.

The Construction of Substantives.

When two substantives come together belonging to divers things, the latter, if it be masculine, and the article *y* or *yn* precede it, shall change its initial into its soft: as *folt y ching,* the hair of the head; *duillag y villey,* the leaf of the tree: but words beginning with *d, j, t,* of the mutable consonants, are not subject to this change: as *kione y jalloo,* the head of the image; *mac y Jee,* the son of the God; *ben y dooinney,* the man's wife; *ben y thie,* the woman of the house.

When two substantives come together, if the latter be of the feminine gender, the article *ny,* not *yn,* is used in the genitive, and the mutable consonant remains unaspirated: as *cass,* a foot, *yn chass,* the foot, *boyn ny coshey,* the heel of the foot; *sooill,* an eye, *yn tooill,* the eye, *clagh ny sooilley,* the apple of the eye.

If the latter substantive be the proper name of a country, town, or place, without an article, the latter changeth its radical initial into its soft: as *Ellan Vannin,* the Island of Mann; *mac Yee,* the son of God; *thie Ghavid,* the house of David.

Both substantives being common, the latter is determined by the gender of the former: as (fem.) *slat hoost;* (fem) *clagh wyllin;* (fem.) *feill vuc,* swine's flesh; *stroïn* (masc.) *muc,* a swine's snout; *cloan* (fem.) *ghooinney,* a man's children; *mac* (masc.) *dooinney,* a man's son; *ben ghuilley; mac ben.* But if the former substantive be of the plural number, then the latter is immediately subjoined with its radical initial: as *slattyn soost,* flails; *claghyn mwillin,* mill-stones.

CHAPTER XIX.

The Construction of Substantives and Adjectives.

The substantive and adjective agree generally in gender, and sometimes too in number; but an adjective singular is most frequently joined to a substantive plural; as *deiney berchagh,* rich men.

The place of the adjective in construction is after its substantive: as *dooinney mie,* a good man; *ben aalin,* a fair woman; *mac ammyssagh,* a dutiful son; *inneen ghraihagh,* a lovely nymph. Except *drogh* and *shenn. Giare* and *lhag* are also sometimes placed before their substantives: *yn ghiare-veinn, yn lhag-ghooinney.*

When an adjective comes after a substantive singular of the masculine gender, it retains its radical initial; as *goo mie,* a good report; *thie mooar,* a large house; *tarroo puttagh,* a pushing bull; *dooinney builtagh,* a quarrelsome man.

The adjective, after a substantive singular of the feminine gender, changeth its radical initial into its soft: *ben vie,* a good woman; *inneen waagh,* a pretty girl; *cooish chluicagh,* a crafty cause; *eddin ghennal,* a merry countenance.

When an adjective is placed before its substantive, the mutable initial of the substantive is changed into its soft, and the adjective must be of the masculine gender: as *drogh-ghooinney,* a bad man; *drogh-yannoo,* a bad action; *shenn ven,* an old woman.

All substantives plural, of what gender soever they be, will have adjectives after them beginning with their radical initials, and most frequently of the singular number: as *deiney mie,* good men; *inneenyn mie,* good women; *eddinyn gennal,* merry faces; *skeeallyn mie,* good news; *deiney berchagh,* rich men, not *deiney*

berchee. Except in the vocative case plural, which always aspirates the initial of the following adjective: as *chaarjyn ghraiagh.*

Adjectives of the superlative (or English comparative) degree are always set after their substantives when comparison is signified, and make no change of the initial of the substantive whether it be masculine or feminine: as *yn eddin s'gilley,* the fairest face; *yn laue s'lajer,* the strongest hand; as *ta'n ven ny s'thollee na e sheshey,* the woman is stronger than her husband. But when the superlative is used to express admiration, it is usually placed before its substantive without making any change in the initials: as *s'gial yn eddin!* how clean is the face! *s'lajer e laue!* strong is his hand! *s'thollee ta'n ven!* stout is the woman!

Rouyr, too much, is ever placed before its substantive, and makes no change of the initial: *t'ou goaill rouyr bea, rouyr jannoo ort,* you take too much trouble or plague upon yourself. And so is *dy chooilley,* every, ever placed before its substantive, and always makes the radical initial of its substantive change into its soft or secondary mute: as *dy chooilley ghooinney,* every man; *dy chooilley ven,* every woman.

Numerals are placed before their substantives, and make no change in their initials: as *un dooinney,* one man, *three deiney, kiare, queig,* &c.

Except *daa,* two, which makes the substantive following change its radical initial into its soft or secondary mute: as *daa ghooinney,* two men; *daa ven,* two women; *daa phaitchey,* two children. So *un,* one, before a feminine substantive: as *un ven,* one woman; *un vooa,* one cow; *un ghodee,* a girl, or wench.

Ordinals are placed before their substantives, and change their initials into their soft: as *yn chied ven,* the first woman; *yn nah ghooinney,* the second man; *yn trass ghooinney,* the third man, *yn chiarroo, yn wheiggoo,* &c. Except words beginning with *d, j, t,* which suffer no change when joined to *chied:* as *yn chied dooinney,* the first man; *yn chied towse,* the first measure; *yn chied jough,* the first drink.

CHAPTER XX.

The Construction of Pronouns.

The pronoun relative is generally understood in Manks, as *cheayll mee coraa nagh hoig mee,* I heard a voice (that) I understood not; *ayns y vriwnys t'ou er harey,* in the judgment (which) thou hast commanded.

The pronouns possessive, *aym's,* mine, *ayd's,* thine, *echey,* his, and their plurals, are ever placed after their substantives; the articles *y* or *yn* being put before their substantives, as *yn thie aym's,* my house; *yn cabbyl ayd's,* thy horse; *yn thie echey, ain, eu, eck, oc.*

All the other possessive pronouns are placed before their respective substantives, the radical initial letter of their substantives being changed into its soft: as *my ven, dty ven, e ven. Nyn,* our, your, their, is always placed before its substantives, and before the verbs with which it is used in a reflective sense: as *va shin er nyn livrey,* we were (ourselves) delivered; *va shiu er nyn livrey,* ye were (yourselves) delivered. But as *nyn* changes the mutable consonants in a manner peculiar to itself, viz., into their liquids, I shall give it in all its variations:—

Balley, a town,		*malley.*
Cashtal, a castle,		*gashtal.*
Cheer, a country,		*jeer.*
Dooghys, nature,		*ghooghys.*
Foays, advantage,		*voays.*
Giastyllys, charity,	*nyn,*	*ghiastyllys.*
Jee, God,		*Yee.*
Kione, a head,		*gione.*
Pian, a pain,		*bian.*
Phreeney, a pin,		*vreeney.*
Qning, a yoke,		*guing.*
Toilchinys, merit,		*doilchinys.*

The vowels and liquids suffer no change.

Pronouns are compounded with prepositions, thus:—

Singular.	Plural.
Er, upon.—*Orrym*, upon me; *ort*, upon thee; *er*, upon him; and *urree*, upon her.	*Orrin*, upon us; *erriu*, upon you; *orroo*, upon them.
Da, to.—*Dou*, to me; *dhyt*, to thee; *da*, to him; and *dee*, or *jee*, to her.	*Dooin*, to us; *diu*, to you; *daue*, to them.
Rish, to.—*Rhym*, to me; *rhyt*, to thee; *rish*, to him; *ree*, to her.	*Rooin*, to us; *riu*, to you; *roo*, to them.
Marish, with.—*Marym*, with me; *mayrt*, with thee; *marish*, with him.	*Marin*, with us; *meriu*, with you; *maroo*, with them.
Harrish, over.—*Harrym*, over me; *harryd*, over thee; *harrish*, over him; *harree*, over her.	*Harrin*, over us; *harrystiu*, over you; *harrystoo*, over them.
Voish, from.—*Voym*, from me; *void*, from thee; *voish*, from him; *voee*, from her.	*Voin*, from us; *veue*, from you; *voue*, from them.
Fo, under.—*Foym*, under me; *foyd*, under thee; *fo*, under him; *foee*, under her.	*Foin*, under us; *f'eue*, under you; *foue*, under them.
Liorish, by.—*Liorym*, by me; *liort*, by thee; *liorish*, by him; *lioree*, by her.	*Liorin*, by us; *lieriu*, by you; *lioroo*, by them.
Ayns, in.—*Aynym*, in me; *aynyd*, in thee; *ayn*, in him; *aynjee*, in her.	*Aynin*, in us; *ayndiu*, in you; *ayndoo*, by them.
Lesh, with.—*Lhiam*, with me; *lhiat*, with thee; *lesh*, with him.	*Lhien*, with us; *lhiu*, with you; *lhieu*, with them.

Singular.	Plural.
Roish, before.—*Roym,* before me; *royd,* before thee; *roish,* before him; *roee,* before her.	*Roin,* before us; *reue,* before you; *roue,* before them.
Mastey, among.—*Masteymee; mast'ayd; mast'echey;* and *mast'eck.*	*Mast'ain,* among us; *mast'eu,* among you; *mast'oc,* among them.
Jeh, of.—*Jee'm,* of me; *jeed,* of thee; *jeh,* of him; and *j'ee,* of her.	*J'in,* of us; *j'iu,* of you; *j'eu,* of them.
Ass, out of.—*Assym,* out of me; *assyd,* out of thee; *ass,* out of him; *assjee,* out of her.	*Ass shin,* out of us; *assdiu,* out of you; *assad,* out of them.
Erskyn, above.—*Ermyskyn,* above me; *er dty skyn,* above thee; *er e skyn,* above him.	*Er-nyn skyn,* above us, you, them.
Fegooish, without.—*M'egooish,* without me; *dt'egooish, ny'-gooish.*	

These pronouns are contracted thus:—*Ym,* from *mee* or *my,* I and my; *yt,* from *dty,* thy, and sometimes *t* is changed into *d,* as *harryd,* over thee, &c.; *in,* from *shin,* we; *iu,* from *shiu,* ye; *oo,* from *roo,* them.

The interrogative and its answer shall agree in case: as *Quoi voish haink eh?* from whom did he come? *Voym's,* from me.

CHAPTER XXI.

Of the Construction of Articles.

These articles restrain or determine the sense of the word they are put before to some particular, in the same manner as the definite article *the* in English; but we have no article that answers the English *a*—as *haink dooinney*, a man came, *haink y dooinney*, the man came; yet,

The reflective article *ny* is used in construction for the English article *a*, and before nouns of the masculine gender it always changes their radical initials into their soft or secondary mutes; but nouns of the feminine gender retain their radical initials: as *t'eh ny ghooinney mie*, he is a good man; *t'ee ny ben vie*, she is a good woman.

When words of the masculine gender have an article set before them, their radical letters are not changed: as *y dooinney*, the man; *yn guilley*, the boy. But if they be feminines, their initials are changed into their soft: as *yn ven*, the woman; *yn vooa*, the cow.

Proper names have not the articles set before them, because they do of themselves, *individually* or *particularly*, distinguish the things or persons of which one speaks. So likewise the names of countries, cities, rivers, &c., having no article set before them, except these four—*Yn Spainey*, Spain; *yn Rank*, France; *yn Raue*, Rome; *yn thalloo Bretnagh*, Wales; also, *N'erin*, Ireland, and *N'alpin*, Scotland, have the adventitious *n*, or article *yn*, before them.

An article is not put before the former of two substantives when they betoken divers things.

CHAPTER XXII.

The Construction of Verbs.

The nominative cases of verbs, whether placed before or after their verbs, preserve their radical initials: as *dooyrt dooinney*, a man said; *she dooinney dooyrt rhym*, 'twas a man told me.

Nouns come after verbs of filling with the preposition *lesh*, with: as *t'eh lhieeney yn thie lesh boirey*, he filleth the house with contention.

Verbs of abounding have *ayns*: as *gaase ayns creenaght*, growing in wisdom; *bishagh ayns cooid*, abounding with goods.

Of agreeing and speaking to, have *rish*, to, or with: as *choard mee rish*, I agreed with him; *dooyrt mee rish*, I said to him.

Of accusing, have *son*, for: as *t'eh plaiynt er son dunverys*, he accuseth him of murder.

Of arraying, have *lesh*, with: as *coodagh lesh argid*, covering with silver; *coamrit lesh purple*, clothed in purple.

Of asking and intreating, have *jeh*, of, and *veigh*, from: as *hir mee veih'n dooinney my chair*, I entreated the man for my right; *denee mee jeh'n dooinney, cre'n naight?* I asked the man, what news?

Of buying, have *veih*: as *ta mee kionnaghey cooid veih'n marchan*, I am buying goods from the merchant.

Of calling upon, have *er*, upon: as *deïe mee er cooney*, I called for help.

Of communicating, have *da*, to, or *gys*, to: as *hoilshee mee da*, or *gys my naboo*, I signified to my neighbour.

Of defending and delivering, have *veih*, or *voish*: as *livrey mee veih olk*, deliver me from evil; *coadee mee voish y noid*, protect me from the enemy.

Of waiting, have *rish*, to: as *duirree mee rish sheshaght*, I waited for company.

Of hearkening, have *rish*: as *deaisht mee rish choud's oddin*, I listened to him as long as I could.

Of loading, have *lesh*: as *lhieen ym eh lesh feeyn*, I will fill him with wine; *laad mee eh lesh argid*, I loaded him with silver.

Of receiving, have *voish*, or *veih*: as *hooar mee eh voish Lunnin*, I received it from London.

Of separating, have *rish*: as *scarr mee rish my ven*, I divorced my wife.

When a question is asked in the present tense, the answer is made by the same tense of the same verb: as *Vel oo goll thie?* are you going home? *Ta mee goll.* Or the answer may be made affirmatively by *ta*, yes, or I am; and negatively by *cha nel*, or *vel*, no, or I am not, thou art not, he, &c., is not.

If the question be in the preterperfect tense, the answer is made, if affirmative, by *ren*, or *va*; if negative, by *cha ren*, or *row;* or otherwise by repeating the verb, if an affirmative answer; but if negative, by repeating the verb, and putting *cha* before it, as *Nagh dooyrt y dooinney shen?* did not the man say so? *Dooyrt*, or, negatively, *cha dooyrt.*

When a question is asked in the future tense, the answer is made by the same tense, or by the future, *nee'm*, I will do: as *Jed oo thie?* will you go home? *Hed-ym*, I will go, or *nee'm.*

CHAPTER XXIII.

Of the Construction of Adverbs.

Feer, very, *ro*, too, or too much, are set in apposition with nouns adjective, and change their radical consonants into their soft: as *dooinney feer vie*, a very good man; *errey ro hrome*, too heavy a burden. But words beginning with *d*, *j*, and *t*, of the mutables, change not after the adverb *feer*: as *feer doccaragh*, very laborious; *feer jollyssagh*, very greedy; *feer tastagh*, very observant.

Dy, that, governs a subjunctive mood.

Dy chooilley, every, changes the mutable initial consonant of nouns substantive, to which it is joined in apposition, as *dy chooilley ghooinney*, every man, &c.

All the other adverbs, whether before verbs, substantives, or adjectives, suffer them to retain their radical initials.

CHAPTER XXIV.

Of the Interjections.

All the interjections make the nouns following them change their initials into their soft or secondary mute: as *O Yee!* O God! *O ghooinney!* O man! But when verbs come after them they retain their radical initial: as *O cleiy fo!* O supplant him!

CHAPTER XXV.

Of the Construction of Conjunctions.

Edyr, whether, or either, is answered by *ny,* or: as *edyr eh ve dooinney ny ben,* whether it be man or woman.

As, and, *cre,* what, *myr,* also, &c., effect no change in the initials.

Ny is often set before nouns adjective of the English comparative degree,—that is, in Manks, when two subjects are immediately compared the one to the other, and is answered by *na,* than: as *ta'n airh ny strimmey na'n argid,* the gold is heavier than the silver.

CHAPTER XXVI.

Of the Construction of Prepositions.

of prepositions used in apposition.

Prepositions used in apposition have always a radical initial after them: as *marish dooinney,* with man; *lesh screeuyn,* with a letter.

When the articles *y* or *yn,* the, are joined to prepositions, the radical initials of the nouns which follow them are changed into

their secondary mutes, or softs: as *marish y ghuilley,* with the boy; *rish y ven,* to the woman; *lesh y ghrian,* towards the sun. But nouns whose initials are the consonants *d, j,* and *t,* suffer no change: *marish y dooinney,* with the man; *cooyl y dorrys,* behind the door; *lesh y jalloo,* with the image; *gys y thie,* to the house.

Dy, of, or to, always aspirates, or changes into the secondary mute, the initial of the following mutable consonant: as *goll dy valley,* going home; *kione dy phrash,* a head of brass; *dy ghoaill leagh,* to take a fee.

Prepositions are compounded with adverbs of place: as *veih-heose,* from above; *veih-heese,* from beneath. They are also compounded with pronouns. (See the construction of pronouns.)

OF PREPOSITIONS USED IN COMPOSITION.

Aa is compounded with nouns, verbs, and participles, and changes their mutable initials into their soft or secondary mutes: as *aa-chroo eh dooinney,* he re-created man; *aa-vioghee eh,* he shall revive; *aa-chooinaghtyn,* recollection.

An is joined either to nouns, verbs, or participles, and changes their mutable initials into their secondary mutes: as *t'an thie an-chasherick,* the house is impure; *t'eh laadit lesh anghoo,* he is loaded with infamy.

Co and *cooyl,* before the mutable initial *c,* doth change it into its soft: as *co-chorrym,* equal; *co-chiart,* even. Otherwise it retaineth the radical initial: as *co-trome,* equally heavy; *co-beayn,* co-eternal; *co-Jee,* equally God; *cooyl-chlea,* an ambush; *cooyl-dorrys,* behind the door.

Fo, before *s* and *th,* is used with the aspirate or secondary mute: as *fo-halloo,* under the ground; *fo-lieau,* under the mountain; instead of *fo thalloo* and *fo slieau.*

Er is used with radical initials: as *er-cannoo,* wanton; *er-gliee,* brimming; *er-finnue,* passionate. Except when it is put for the English *for,* as *er-phing,* for a penny, where the aspirate is used. It is also used in composition with pronouns, as *orrym,* &c. (See the construction of pronouns.)

Orrym and its derivatives are most commonly used to betoken the passions of the body : as *ta'n chadley orrym*, I am asleep, or am sleepy ; *ta paays orrym*, I am dry.

Lieh changes the radical initials of the words it is compounded with into their secondary mutes: as *ta'n dooinney lieh-varroo*, the man is half dead ; *yn ven lieh-valloo*, the slow-speaking woman ; *moddey lieh-ghooghys*, a mongrel.

Neu and *mee* signify privation, or not, and make the following consonant change into its secondary mute or aspirate : as *neu-ghlen*, unclean ; *mee-viallagh*, disobedient.

Gyn is also a privative article, or article of the ablative case, and is sometimes joined to a soft or secondary mute: as *gyn vioys*, lifeless ; *gyn-vyghin*, merciless or without mercy. When we say *gyn bioys, gyn myghin*, and the like, *gyn* is set by itself, and *myghin*, *bioys*, &c., are put absolutely—q.d., *gyn, bioys ; gyn, myghin*.

Da, to, *rish*, to, *marish*, with, *harrish*, over, *voish*, from, *fo*, under, *liorish*, by, *ayns*, in, *lesh*, with, *roish*, before, *mastey*, among, *jeh*, of, *ass*, out of, *erskyn*, above, *fegooish*, without, are all compounded with pronouns. (See the construction of pronouns.)

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